

John Fry ^{Bristol} 1808 270.
A verie Fruit

full and pleasant booke,

called the Instruction of a Christi-
an Woman.

Made first in Latin, by
the right famous Clérke M. LEVVE

VIVES, and translated out of
Latin into English, by Richard
Hynde.



AT LONDON,
Printed by John Danter, dwelling in
Hosier-Lane neere Holburne
Conduit, 1592.

1757
1592

1600
7



47
57
112



The Preface

of the most famous clerk

Maister Lodouic. Viues, vpon his book,

called the Instruction of a Christian

Woman, vnto the most Gracious

Princes, Katherine Queene of
England.

8. 3



Haue beene moued partly by the holines and goodnes of your liuing, partlie by the fauour, loue, and zeale that your Grace beareth toward holy study and learning, to write some thing vnto your good grace, of the information and bringing vp of a Christian woman: a matter neuer yet entreated of any man, among so great plentie, and variety of wits and writers. For *Zenophon* and *Aristotell*, giuing

A 3

rules

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rules of house-keeping, and *Plato* making precepts of ordering the common weal, spake many things appertayning vnto the womans office & duty: & *S. Ciprian*, *S. Hierome*, *S. Ambrose*, & *S. Augustine*, haue intreted of Maids, & Widowes, but in such wise, that they appere rather to exhort and counsaile the vnto some kinde of liuing, than to instruct & teach the. They spend all their speech in the laudes and prayses of chastity, which is a goodly thing, and fitting for those great witted and holy men: how be it they write but fewe preceptes & rules how to liue: supposing it to bee better, to exhort them vnto the best, and help them vp to the highest, than to enforme and teach the lower things. But I wil let passe al such exhortations because euerye body shall picke out the wayes of liuing, out of these mens authoritie, rather than of my fantasie: & I wil compyle rules of liuing. Therefore in the first booke, I will beginne at the beginning of a womans life, and lead her forth vnto the time of marriage. In the second, from marriage vnto widow-
hoc de

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hooke how shee ought to passe the
time of her life well and vertuously
with her husband. In the last booke, I
informe and teach the widowhood.
And because the matter coulde not be
other wise handled, there be many things
tolde in the first booke, pertayning vn-
to wiues and widdowes: and much in
the seconde, belonging vnto vnmar-
ryed women: and some in the third per-
rayning vnto all, lest a maide shoulde
thinke that shee neede to read but on-
ly the first booke, or a wife the second,
or a widowe the third. I will that euery
of them shall reade all. In which I haue
beene more short than many would I
shou'd haue beene. Notwithstanding,
who so considereth well the cause of
mine intent, and taketh good heed, shal
finde it done not without skill. For in
giuing preceptes, a man ought specially
to be briete, lest he sooner dull the wits
of the Readers, than teach them with
long babling. And preceptes ought to
bee such, that euery body may soone
conne them, and beare easily in minde.
Nor wee should not be ignorant of the

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lawes that Christ and his Disciples, *Peter, Paul, James, John, and Jude* taught: where we may see that they giue vs the diuine precepts brieue and shortly. For who can beare in remembrance those laws, which they beare not well in mind, that haue spent theit whole life in study of them? And therefore haue I neither thrust in many examples, nor gone out of my matter to intreat generally of vice and vertue, which were a large field to walke in, to the ende that my booke might bee not onely read without tediousnes: but also be read often. Moreover, though the precepts for men be innumerable: women yet may be informed with few words. For men must bee occupied both at home & abroad, both in their owne matters and for the common weale. Therefore it cannot bee declared in fewe bookes, but in many and long, how they shall handle themse'ues, in so many and diuers thinges. As for a woman shee hath no charge to see too, but her honesty and chastitie. VVherefore when shee is reformed of that, shee is sufficiently appointed. VVherefore
their

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their wickednes is the more cursed & detestable, that go about to perish that one treasure of women: as though a man had but one eye, & another would goe about to put it out. Some write filthy and bawdie rimes, which men I cannot see what honest excuse they can lay for themselves: but that their corrupt minde swelled with poyson, can breake none other thing but venome, to destroye them that are neere vnto it. But they call themselves louers, & I beleeeue they bee so indeede: yea, and blinde and mad to withall. And though thou loue, canst thou not obtaine thine owne, except thou infect all other? Therefore in my minde no man was euer banished more rightfullie than was *Ouid*, at least wise if hee was banished for writing the craft of Loue. For other write wanton and naughty ballads, but this worshipfull Artificer, must make rules in Gods name, and precepts of his ynthrif-
tines, a Schoolemaister of bawdry, and a common corrupter of vertue. Nowe I doubt not but some will thinke my precepts ouer sore and sharp. Howbeit, the
nature

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nature of all things is such, that the way of vertue is easie and large vnto good men, and the waie of vice contrarie, strait, and rough. But vnto ill men, neither the way that they go in is pleasant, nor the waie of vertue large and easie inough: and seeing it is so, it is better to assent vnto good men than ill: and rather to reckon the badde folks opinion false, than the good mens. *Pythagoras* the Philosopher, & other of his school, in the description of this letter Y. say, that when a man is past the first difficulty of vertue, all after is easie and plaine.

Plato giueth counsaile to choose the best way in liuing: which way, vse and custome shall also make pleasant. Our
Math. 7. Lord in the Gospell sayth, that the way into the kingdom of heauen is strait, not because it is so indeed, but because few goe it, except a man woulde count his words false, where he saith: My yoake is sweete, and my burthen light. Or else
Math. 11. where hee promiseth, that there is no man that forgoeth any thing for his sake, but he shall haue farre more for it
Math. 19. againe: yea, and that in this life. And
what

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what was meant thereby, but the pleasures of vertue? Therefore I see vnto whome my preceptes shall seeme rigorous and sharpe: that is, to young men that bee ignorant, wanton, and vnthriftie: which cannot once beare the sight of a good woman. And like as rancke Horses neigh vnto euery Mare, so they goe about euery trifling and peeuish wench, that hath a pleasure to be looked vppon and loued, and they would haue their folly to be allowable by the multitude of misdoers. As who saith, the agreement and abuse of people might chaunge the Nature of euery thing.

It is no news, that ill folke hate them that aduise them well. For *Theophrast.* when hee wrote of this same matter, and spake much of marriage sidiy and wisely, hee set common Harlots on his toppe. And one *Leontium* the Concubine of *Metrodorus*, started out and babled forth a Booke without all reason or shame, against that man most excellent in wisdom and eloquence: which deed was thoght so intollerable,
that

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that as though no more hope of good-
nes were left: thererose vpa prouerbes of
that matter, that the next remedy was
to seeke a tree to hang vpon. *S. Hierome*
writeth of himself vnto the holy maid
Demetrias, in this wise more than thirty
yeares agoe. I wrote a booke of virgini-
tie, in the which I must needs speake a-
gainst vice, and lay open the traps of the
diuel for the instruction of the maid that
I taught: the which writing may bee a-
griued withall: when euery one taketh
the matter, as said by himselfe, and will
not heare mee, as an exhorter and coun-
seller: but loatheth me as an accuser and
rebuker of his doing. Thus saith he: Lo,
what manner of men we shall displease
with teaching them vertuously. Verily
such as it were a shame and rebuke to
please, but sad men, chaste maids, vertu-
ous wiues, wise widows, and finally, all
that are true Christian people, not only
in name but also in deed and with their
heartes will stande on our part: which
know and agree all in this, that nothing
can bee more milde and gentle than the
preceptes of our Faith, from the which
Christ

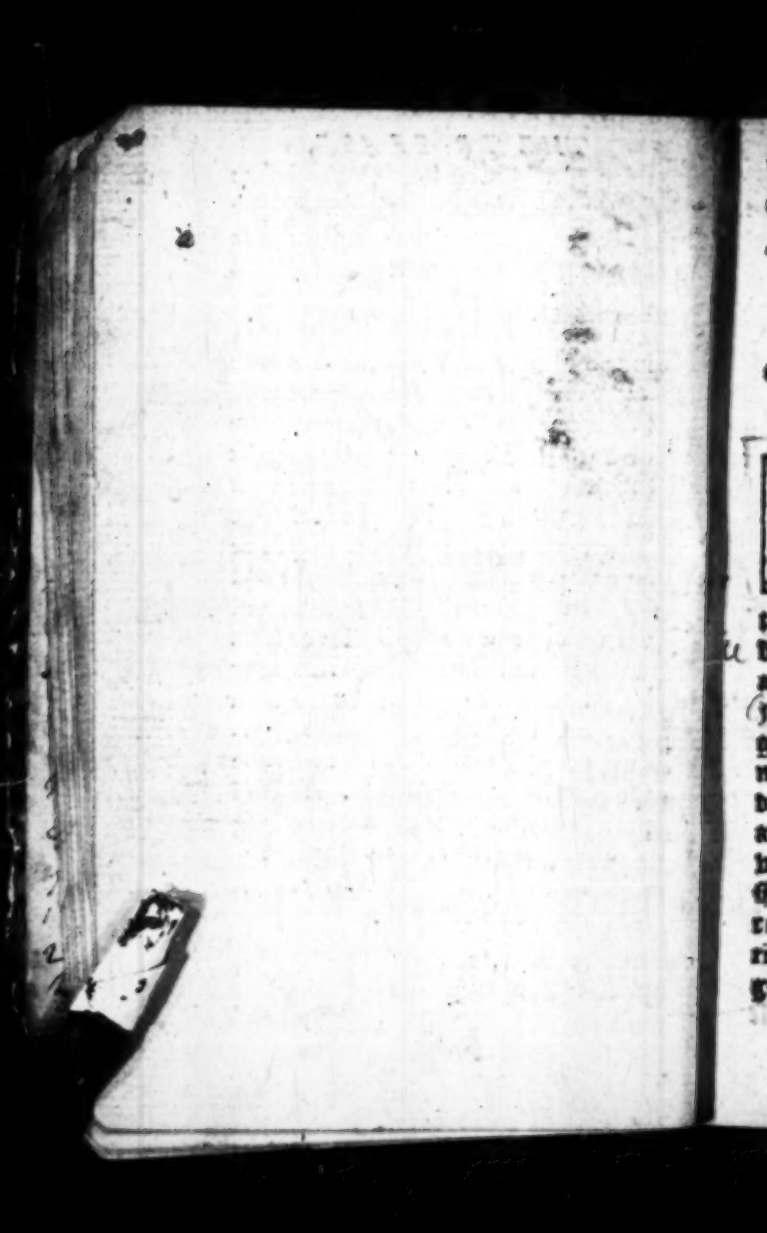
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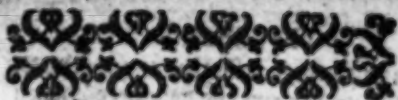
Christ graunt vs neuer to decline our mind and purpose, one haire breadth. I haue put in remembrance the good and holy women, but slightly: other now & then I take vp sharply: because I sawe that onely teaching auaileth but a litle, vnto those that struggle with the Leader, & must be drawn. Therefore haue I spoken sometime the more plainly, that they might see the filthinesse of their conditions (as it were) painted in a table, to the intent that they should bee ashamed, and at last leaue their shameful deedes: And also that good women should be gladder to see themselves out of those vices, & labour more to be further from them, & to enter into the habitation of vertue. For I had leauer as *S. Hierome* counselleth, aduenture my shamefastnes a litle while, than ieopard my matter: so yet that I wou'de not fall into any vncleanlines, which were the greatest shame that can be for him that should be a teacher of chastitie: wherefore oftentimes the reader must vnderstand more in sentence, than I speake in words, And this (most excellent & gra-

rious Princeſſe) I offer vnto you in like manner, as if a Painter would bring vnto you your own viſage & Image, moſt cunningly painted. For like as in that portrature you might ſee your bodilie ſimilitude: ſo in theſe books ſhal you ſee the reſemblance of your mind & goodnes; becauſe that you haue beene both maid, wife, and widowe, and ſo you haue handled your ſelfe in all the order and courſe of your life, that whatſoeuer you did might be an example vnto other to liue after. But you had leauer the vertues to be praiſed, than your ſelfe: howbeit no man can praiſe the vertues of womē, but he muſt needs comprehend you in the ſame praiſe, howbeit your mind ought to be obeyed. Therefore you ſhall vnderſtande, that many like vnto you be praiſed here by name expreſſly: but your ſelfe ſpoken of continually, though you be not named. For vertues can neuer bee praiſed, but they muſt needs be praiſed withall, that be excellent in them, though their name be not ſpoken of. Alſo your deereſt daughter *Marie*, ſhall reade theſe inſtructions of
nine,

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mine, and follow in liuing. V Which shee
must needes doe, if shee order her selfe
after the example that shee hath at
home with her of your vertue and wise-
dome. Nor there is no doubt, but shee
will doe after them, and except shee a-
lone of all other, disappoint and beguile
euery mans opinion, she must needs be
both verie good and holie, that is come
of you, & noble King Henrie the eight
such a couple of mates, that your honor
and vertue passe all craftes of praising.
Therefore all other women shall haue
an example of your life and deeds: and
by those bookes that I haue dedicated
vnto your name, they shall haue rules
and precepts to liue by: and so shal they
be bounden vnto your goodnesse, both
for that, which it selfe hath done in gi-
uing example: and that it hath beene
the occasion of my writing. And so I
pray God giue your good Grace long
well to fare. At *Bruges* the yeare
of our Lord, 1523. the 5.
daie of Aprill,





The first Booke of the Instruction of a Christian woman.

Of the bringing vp of a Maide when
she is a Babe. Cap. 1.



Abius Quintilian in his
Booke where he doth in-
struct and teach an Ora-
tour, willetch his begin-
ning and entrance to bee
taken from the cradle, and no time to
be slacke of vnappplied, toward the end
and purpose of the facultie intended:
How much more diligence ought to be
giuen in a Christian Virgin, that wee
may both informe her increase, and or-
der it and her instruction and entrings,
and that by and by from the milke
which I woulde if it were possible,
shoulde bee the mother. And the same
counsell giueth Plutarke, and Phauo-
rine, and many other of the wisest and
greatest Philosophers, For by that
means,

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 meanes, the loue shall be moze between
 the mother and the daughter, when
 none of the mothers name shall be ta-
 ken from her and put vnto any other:
 For Nurses be wont also to bee called
 Mothers. And the Mother may moze
 truely reckon her daughter her owne,
 whom shee hath not onely bozne in her
 wombe and brought into the worlde,
 but also hath carried still in her armes
 of a Babe, vnto whome shee hath giuen
 teat, whom she hath nourished with her
 owne bloud, whose sleps she hath cher-
 rished in her lappe, and hath cheareful-
 ly accepted and kissed the first laughes,
 and first hath ioyfully heard the stam-
 mering of it, coueting to speake, and
 hath holden hard to her breast, praying
 God to prosper it. These thinges shall
 cause and ingender such reuerent and
 inward loue in the daughter toward the
 mother againe, that shee shall bee farre
 moze loued and set by of her daughter,
 because of the loue that shee hath so a-
 boundantly conceined towarde her in
 greene and tender age. Who can now
 expresse, what charity these thinges
 increase

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a Christian woman,

increase among folk, when wild beasts
that haue no knowledge nor perceiving
what loue meaneth, yet loue their nou-
rishers & bringers vp, nor thin the dan-
gers of death to defend and saue them;
Moreouer I wot not how, but so it is,
that we sucke out of our mothers teat
together with the milke, not only loue,
but also conditions and dispositions.
And that is the cause saith the Philoso-
pher Phauorine, that maketh men to
meruaile why they see many children,
issued of chaste & good women, nothing
like their parents neither in minde nor
body: nor the common saying, come vp
of nought, which is not vknownen euen
vnto children. They that haue bin nur-
sed with Sowes milke, haue rolled in
the mier. For that cause the wise man
Chrisippus had choose the wisest & best
Nurses, which precept I my selfe wil
follow & counsel the mothers, that will
not nourish their children with their own
milke, to do likewise. Neither I wil so
great diligence to be giuen in seeking a
nurse for a boy as for a maid. Quintilia
thoughte it sufficient to command y^e the
B 2 nurses

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Nurces shoulde not bee fowle and rude
 spoken, because the waies and manner
 of speaking taken in yowth, woulde bee
 hard to get away. As for their manners
 he cared not so greatly, which the man-
 child doth after learne from home than
 at home. And yet he doth alleadge the o-
 pinion of Chrissippus, as though he al-
 lowed the same. But the maide, whom
 wee would haue specially good, requi-
 reth all intendment both of Father and
 mother, lest any spot of vice or vnclean-
 lines should sticke on her. Let her take
 no such thinges, neither by her bodily
 senses and wits, nor by her nourishing
 and bringing vp. Shee shall first heare
 her Nurce, first see her, and whatsoeuer
 she learneth in rude and ignorant age,
 that will she euer labour to counterfet
 and follow cunningly. Therefore saint
 Ierome, when he did teach the daugh-
 ter of Leta, hee warned that the Nurce
 should be no drunkard, nor wanton, nor
 full of talke and chattering.

a Christian Woman.

Of the residue of her Infancie.

Cap. 2.

After that shee is once weaned and
beginneth to speake and goe, let al
her play and pastime be with maides of
her owne age, and within the presence
either of her mother or her Nurce, or
some other honest woman of sadde age,
that may rule and measure the playes
and pastimes of her minde, and let them
teache her to honesty and vertue. Auoide all man-
kinde away from her: nor let her not
learne to delight among men. For na-
turally our loue continueth the longest
towards them, with whome wee haue
passed our time in youth: which affecti-
on of loue is the most strong with wo-
men, because they bee more disposed to
pleasure and dalliance. Now in that
age, which cannot yet discerne good
from bad, they should be taught no euil.
And it is an vngratious opinion of them
that say, they will haue their children
to know both good and euil. For by that
meanes they say, they shall the better

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flee vice and follow vertue. But it wer
more surety, and more profitable, and
therto more happy, not onely to do none
ill, but also not once to knowe it. For
who hath not heard, that we were call
into miserie, that selfe howe that the
aunccestors of mankinde knewe what
was good and what was bad: And be-
erily, fathers that will not haue their
children vncertaine and ignorant of euill,
be worthy that their children shoulde
knowe both good and ill: And when they
repent them of their euill doing, shoulde
call yet vnto remembrance, that they
learned to doe euill by their fathers
minde and will. Let the maide learne
none vnclerly words, or wanton, or
vncomely gesture and mouing of the
body, no not so much as when she is yet
ignorant what shee doth, and innocent;
for shee shall doe the same, when shee is
growne bigger and of more discretion,
and it chaunceth vnto many, that what
thing soeuer they haue beene accusto-
med in before, they doe the same after-
wards at vnwares and vnadvisedly; And
oftentimes such braydes come vppon
them

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them against their will. And the worse they bee the oftner they doe them, for folks mindes heare them better away. Let the father and mother take good heed that they allow none vncomely deede of her, neither by wordes, laughing, nor countenance, neither kisse and embrace her therefore, which is the foulest deede of all. For the maide wil labour to rehearse often that, which she thinketh shall please best her father and mother. Let all her bringing vp be pure and chaste the first yeares, because of her manners, the which take their first forming of that custome in youth and infancie.

Of her exercise. Cap. 3.

VVhen shee is of age able to learne any thing, let her begin with that, which pertaineth vnto the ornament of her soule, and the keeping and ordering of an house. Doubt not, I appoint no time to begin. Some reckon best to beginne at the seueneth yeare: in which opinion are Aristotle, Eratosthenes, & Chrysippus. Quintilian would

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would begin at the fourth or fifth yeare. But I put all the ordering of this matter in the discretion of the Fathers and mothers: which may take aduise ment after the qualities and complexions of the childe, so they be not letted with inordinate affection: by reason whereof some let so much by their children, and care so sore for them, that they keepe them from all labour, least they should fall into any sicknesse. So when they wene to encrease and strength their bodies, they bruse and weaken them. The cherishing and sufferance of the Fathers and mothers hurteth much the children, that giueth them an vnbidled libertie vnto infinite vices, and speciallie the maidens. But these be restrained and holden vnder for the most part by feare: which if it lack, then hath she all the bydle of nature at large, and runneth headlong vnto mischeefe, and drowneth her selfe therein, and cometh not lightly to any goodnesse, without she be of nature such as we may see some. Therefore, let her both learne her booke, and beside that to handle wooll

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a Christian Woman.

wooll and flax, which are two crafts,
yet left of that old innocent world, both
profitable and keepers of temperance,
which thing specially women ought to
haue in price. I will meddle heere with
no low matters, lest I should seeme to
make much ado about things that bee
too simple for my purpose. But I
would in no wise that a woman shoulde
be ignorant in those seates, that must
be done by hand, no not though shee bee
a Princesse or a Queene. For what can
shee doe better, or ought to doe rather:
what time shee hath ridde her businesse
in her house? Should shee talke with
men or other women? And what shall
shee talke of? Shall shee neuer holde
her peace? Or shall shee sit and muse?
What I pray you? Romans thought
is swift, and for the most part vnsable,
walking & wandring out from home,
and some will slide by reason of it owne
slipperinesse, I wotte not howe farre.
Therefore reading were the best, and
thereunto I giue them counsell speci-
ally. But yet when shee is weary of
reading, I cannot see her wile as were
the

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 the Women of Perseland, drowned in
 voluptuousnes and pleasures, sitting
 among the company of gelded men,
 singing & banketting continually: which
 pleasures were oft chaunged & renewed
 to eschew tediousnes, & the ende of one
 pleasure was the beginning of another
 following. S. Hierome would haue
 Paula to handle woll, that most noble
 woman who came of the blous of Sci-
 pio and Gracchus: which was also de-
 scended of the linage of king Aga-
 memnon the Prince of all Kings: and
 to learne to dresse it, and to holde & oc-
 cupie a rocke, with a wooll basket in
 her lap, and turne the spindle, & drawe
 forth the threed with her own fingers.
 And Demetrias, which was as great of
 birth, as mighty of possessions as shee,
 he had haue wooll in her hands, and her
 selfe either to spinne, to warpe, or else
 winde spindles in a case for to throwe
 woofe off, and to winde on clewes the
 spinning of others, and to order such as
 should bee wouen. For the dressing of
 wooll hath bene euer an honest occu-
 pation for a good woman. In Rome all
 maides,

When they were first married, brought
vnto their husbands house Disasse and
spindle with wooll, and wiped, striked,
and garnished the postes with wooll.
Which thing was a great ceremony
with them. And after she should be made
sitte on a Fell with Wooll, that shee
might learne, what she ought to doe at
home.

Then afterward she should say these
wordes vnto her Husband: Where as
thou art Caius, there am I Caia. Nowe
was this Caia Tanaquil an Etruscan
boyne, a very noble woman and a sad,
wife vnto Tarquine Priscus, which
Caia Tanaquil vled all her labour in
wooll. Therefore after her deathe shee
was worshipped for a Goddesse, and her
Image set vp with a rocke, as a token
and a signe of chastity and labour. Also
there was a custome to cry at the wed-
ding oftentimes, Thalassa Thalassa,
that is (as yo would say) the wooll has-
ket, the wooll basket: to the intent, the
newe married wife should remember,
what shee should haue to doe. There-
fore it was reckoned a signe of a wise
and

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and a chaste Woman to doe that busi-
 nesse. The kinges Sonne of Rome,
 and Noble young men of the Kinges
 blood, when they fell at argument a-
 bout their Wines, and came sodainly
 home to Rome, they found other of
 the Kinges Daughters in lawe among
 their companions and Wates making
 good cheare: but they founde Lucretia
 sitting at her wolle untill late in the
 night, and her Waiues about her, in her
 owne house. Then all they by one as-
 sent gaue her the price of goodnesse and
 chastity. What time all the Empire
 & Dominion of Rome was in Augustus
 hands, yet he sets his daughters and his
Wieris to worke vpon wolle. Likewise
Terence, where he doth describe a so-
 ber and a chaste young Woman saith.
 Setting her liuing by Wolle & Web. 100
 And Solomon, where he doth speake of
 an holy Woman, saith. Shee sought
 for Wolle and Flaxe, & wrought by
 the counsell of her handes: For it
 maketh no force after my minde whe-
 ther it bee Wolle or Flaxe, for both
 pertain vnto the necessary vles of our
 life,

life, and bee honest occupations for
women. Anna mother vnto Samu-
ell the Prophet, made with her owne
hands a linen coate for her sonne. The
most chaste Queene of Ithace, Pene-
lope passed the twenty yeeres that her
husbande was away, with weauing.
Queens of Macidony & Epire weaued
garmentes with their owne handes, for
their husbands, & brethren, & fathers, &
children: of which manner garmentes,
King Alexander shewed some vnto the
Queenes of Perseland, that his mother
and sisters had made. Writers of histo-
ries make mention, that in olde tyme
there was woont in Spaine great wa-
gers to bee laide, who should spinne or
weaue most, & times were appointed to
bring forth their worke to shewe it, and
giue iudgement of it. And great ho-
nour and praise was giuen vnto them,
that laboured most diligently. And
yet vnto this day, remaineth the same
mind & loue of sober sadnesse in many:
and the applying of their worke is bo-
sted and talked of: And among al good
Women it is a great shame to be idle.
There

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Therefore Queene Isabel king Ferdinandos wife taught her daughters to spin, sew, and paint: of whom two were Queenes of Portugal, the thirde of Spaine, mother vnto Carolus Caesar: and the fourth, most holy and deuout wife vnto the most gracious King Henry the eight of England. / Let the Maide also learne Cookery, not that flubbring and excesse in meates to serue a great many, full of delicious pleasures & gluttony, which Cooke's meddle with: but sober & measurable, that she may learne to dresse meate for her Father & Mother, and brethren, while she is a maide: and for her husband and children, when she is a wife, & so shal she get her great thank both of the one and the other, when she doth not lay all the labour vpon the seruants: But her self prepare such thinges as shal bee more pleasaunt vnto her father and mother, brethren, and husband, & children, than if they were dresed by the seruants, & that the more pleasaunt, if they were sicke. For let no body loath the name of the kitchen: namely beeing a thing
 very

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very necessary, without the which nei-
ther sicke folkes can amend nor whole
folkes live. The which occupation A-
chilles both a king and a kinges sonne
and a Lord most noble, did not disbaine
to doe. For what time Vlisses and Ne-
stor came to him, for agreement be-
tweene him & Agamemnon, he laid the
tables himself, & tucked vp his clothes,
& went into the Kitchin, and prepared
their meat, to make the noble Princes
sober and temperate cheare, whom hee
loued so well. Also it is a thing pertai-
ning vnto temperance and honesty: for
when the Maistres of her daughter is
by, all thing is done the more diligent-
ly. What deyntines of hand is that, and
what loching of the Kitchin, that they
may not abide to handle or see that
which their father, or mother, or hus-
band, or brother, or els their child must
eate. Let them that doe so, vnderstand,
that they beray a file their hands more,
when they lay them on any other man
than their owne husbände, than though
they blacked them in soote. And that
it is more shame to be seene in a dance
than

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than in the Kitchin, and to handle well
Tables and Cardes than meate. And
woyse becommeth a good woman to
tast a Cuppe of drinke in a Feast or a
Banket, reached vnto her by another
man, than to tast a supping in the Kit-
chen to giue her hus band. Therefoze
by my counsell a woman shall learne
this craft, that shee may in euery time
of her life please her friendes, and that
the meate may come moze cleanly vnto
the table. I haue seene in Spaine,
and in Fraunce, that haue mented of
their sicknes by meates dyessed of their
Wives, Daughters, or Daughters in
Law, and haue euer after loued them
farre the better for it. And againe I
haue seene that haue beene hated, as
Daughter of the Father, and Daugh-
ter in Law, of the Father in Law, and
Wife of her Husband, because they
haue said, they could not skill of Cook-
erie.

Of the learning of Maides. Chap. 4.

Of Sayds, some be but litle maist
foz learning : likewise as some
men bee vnapt, againe some bee euen
bozne vnto it, or at least not vnfit foz it.
Therefore they that be dull are not to
be discouraged, and those that bee apt,
should bee harted and encouraged.) I
perceiue that learned women bee sus-
pected of many : as who saith, the sub-
tletie of learning should bee a nourish-
ment foz the maliciousnes of their na-
ture. Merely I do not allow in a subtle
and crafty woman, such learning as
should teach hir deceit, and teach hir no
good manners and vertues : notwith-
standing the preceptes of liuing, & the
examples of those that haue liued well,
and had knowledge together of holi-
nes, bee the keepers of chastitie & pure-
nes, and the copies of vertues, & pick-
toppicks and to moue folke to continue
in them. Aristotle asketh a question,
why trumpets and minstrels, that play
at fcastes foz wages, and resortings &

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gatherings of people, whō the Greekes
 call in their language as ye would say,
 Bacchus seruantes, be giuen vnto plea-
 sures, & no goodnes at all, but spend out
 their thrift, & their life in naughtines.
 He maketh answere himselſe, that it is
 so, because they bee euer among volup-
 ties & pleasures, & banketing, noꝛ heare
 any time the pꝛeceptes of good liuing:
 noꝛ regard any man that liueth well, &
 therefore they can line none other wise
 than they haue learned, either by seeing
 oꝛ hearing. Now haue they heard noꝛ
 seene, neither vsed any thing, but plea-
 sure and beaſtlines, amongst vncomely
 crying & shouting, among dauncers and
 killers, laughers and eaters, dzunkards
 and spuers, among folke dꝛowned in ex-
 ceeding ouer much ioy and gladnes: all
 care and mind of goodnes laide apart:
 Therefore must they needes be w such
 things in their conditions & al their life.
 But you shall not lightly find an ill wo-
 man, except it bee such a one, as eyther
 knoweth not, oꝛ at the least waye consi-
 dereth not what chastitie and honesty is
 woꝛth: noꝛ seeth what mischief she doth
 when

a Christian woman.

When she forgoeth it: nor regardeth how
great a treasure, for how foule, for howe
light, & transitory an image of pleasure
she changeth: what a losse of ingratiou-
nes she letteth in, what time shee shutteth
forth chastitie: nor pondereth what bodily
pleasure is, how vaine and foolish a thing,
which is not worth the turning of a hand,
in respect that she should cast away that
which is the goodliest treasure that a wo-
man can haue. And see that hath learned
in bookes to caste this and suche other
things, and hath furnished and senced her
minde with holie counsailes, shall neuer
finde to do any vilany. For if she can finde
in her hart to do naughtily, hauing so ma-
ny precepts of vertue to keepe her, what
shoulde we suppose we should doe, hauing
no knowledge of goodnesse at all: And tru-
ly if we would call the olde worlde to re-
membzance, and rehearse theire time, we
shall finde no learned woman that euer
was ill: where I could bring forth an
hundred good: as Cornelia the mother of
Gracchus, which was an example of all
goodnes and chastitie, & taught her chyl-
dren her owne selfe. And Portia the wife

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of Brutus that toke of her fathers wife
dome. And Cleobula daughter of Cleo-
bulus, one of the vii. wise me, which Cle-
obula was so given vnto learning & phi-
losophie, that she clearly despised all plea-
sure of the body, and liued perpetually a
mayd: from whome the daughter of Py-
thagoras the Philosopher tooke exam-
ple, which after her fathers death was
the ruler of his schoole, and was made the
mistres of the college of virgins. Also
Theaneo one of the same secte & schoole;
daughter vnto Metapontus, which had
also the gift of prophesie, was a woman
of singular chastitie. And S. Ierom saith,
that the 7. Sibils were virgins. Also Cal-
sandra, and the Prophets of Apollo, and
Iuno of Crissa, were virgins, & that was
a common thing, as wee reade, that those
wome that were prophets were virgins.
And she that answered such as came to
aske any thing of Apo'lo in Desphos,
was euer a virgin: of which the first was
Phemone, which first found verse royal.
Also Sulpitia, wife vnto Caleno, lette be-
hind her holy preceptes of Matrimonie,
that she had vsed in her liuing her selfe
of,

a Christian woman.

of whom the Poet Marciall writeth on
this wise.

Readeth Sulpitia all yong women,
that cast your mind to please one man:
Readeth Sulpitia also all men,
that do intend to please one woman.
Of honest and vertuous loue doth she tell,
chast pastimes, playes, and pleasure:
Whose bookes who so considereth well,
shall say there is none holier.

And it is plainly knowne, that no man
in that time was more happy of his wife,
than was Calleno of Sulpitia. Horten-
tia the daughter of Hortentius the Ora-
tour, did so resemble her. Faceters elo-
quence, that she made an oration vnto the
Iudges of the citie for the women: which
Oration the successors of that time did
read, not onely as a commendation and
praise of womens eloquence, but also to
learne cunning of it, as well as of Cicero
or Demosthenes orations. Edesia of the
citie of Alexandre, kinswoman vnto Sy-
rian the Philosopher, was of so greates
learning and vertuous disposition, that
she was a wonder vnto all the worlde in
her time. Corinnathia a vertuous womā
ouertcame the Poet Pindar fīue times in
C 3 verses.

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Verles Paula the wife of Senec, informed
with the doctrine of her husband, follow-
ed also her husband in conditions. And Se-
nec himselſe maketh ſorrow that his mo-
ther was not wel learned in the precepts
of wiſe men, which ſhe had been entred in
at her husbands commandement. Argen-
taria Polla, wiſe vnto the Poet Lucane,
which after her husbands death corre-
cted his bookes, and it is ſaide, that ſhe hel-
ped him with the making, was a noble
woman of birth, rich & excellent of beautie
& wit, and chaſtite: of whom Calliope
in Statius ſpeaketh thus vnto Lucane.

I ſhall not giue thee onely excellencie in making,
but alſo bind in marriage thee vnto
One meet forthy wit and great cunning:
ſuch as Venus would giue, or the goddeſſe Iuno,
In beautie, ſimplicitie, and gentlenes,
in birth, grice, fauour, and riches.

Alſo Diodorus the logitian had v. daugh-
ters, excellent in learning and chaſtite:
of whome Philomaiſter vnto Carneades
writeth the hiſtorie. Zenobia the queene
of Palmira, was learned both in Latine &
Greeke, and wrote an hiſtorie: of whome
with

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a Christian woman.

With other moe in the next booke, I shall
tell the maruellous chastitie, I neede not
to rehearse the Christian women, as Te-
cla disciple of Paule, a scholler meete for
such a noble maister, and Katherine of A-
lexandria, daughter vnto Costus, which
ouercame in disputations the greatest &
most exercised Philosophers. There was
one of the same name, Katherine Sinen-
sis, a wondrous cunning maide: which hath
left behind her examples of her witte, in
the which doth appeare the purenesse of
her most holy minde. And we neede not
to enuie the Magans for their Poets, the
which haue in one house foure maydes, all
Poets, the daughters of Philippe. And in
S. Ieromes time all holy Women were
very well learned. Would God that now
a dayes, many olde men were able to bee
compared vnto them in cunning. S. Ie-
rome writeth vnto Paula, Leta, Eustachi-
um, Fabiola, Marcella, Furia, Demetri-
as Salma, & Hierontia. Saint Ambrose
vnto other: S. Augustine vnto other: & al
maruelous witted, wel learned and holy.
Valeria Proba, which loued her husband
singularly well, made the life of our Lord

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 Christ out of Virgils verses. Masters of
 Chronicles say: that Theodosia, daugh-
 ter to Theodosius the yonger, was as no-
 ble by her learning and vertue, as by her
 empire: and the makings that bee taken
 out of Homer, named Centones, bee cal-
 led hers. I haue read epistles & cunning
 works of Hildegard, a maide of Almaine:
 there hath beeine seene in our time the 4.
 daughters of Queene Isabel, of whom I
 spake a little before, that were wel lear-
 ned all. It is told me with great praise &
 maruell in many places of this country,
 that dame Ioane, the wife of King Philip,
 mother to Carolus that now is, was wote
 to make answer in Latin, and that with-
 out any study, to the orations that were
 made after the custome in towne, to new
 Princes. And likewise the Englishmen
 say by their queene, sister to the said dame
 Ioane. The same saith euery body by the
 other two sisters which be dead in Portu-
 gale: than which foure sisters, ther were
 no queens by any mans remembraunce
 moze chaste of body, none better of name,
 none better loued of their subiectes, nor
 moze sauoyed, nor better loued their hus-
 bands:

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a Christian woman.

hands: none that moze lawfully do obey
them, nor that kepe both them & al theirs
better without spot of villainy: there do
none moze hate filchines & wantonnes:
none that euer do moze perfectly fulfill
all the points of a good woman. Now if
a man may bee suffered among Queenes
to speake of moze meane folkes, I would
reckon among this sort the daughters of
S. T. M. Kn. M. E. and C. and with them
their kinswoman M. G. whom their fa-
ther, not content onely to haue them good
and very chaste, would also they should be
wel learned, supposing that by that mean
they should be moze truly and surely
chaste. Wherein neither that great wise
man is deceived, nor none other that are
of the same opinion. For the study of lear-
ning is such a thing, that it occupieth
ones mind wholly, and listeth it vp vnto
the knowledge of most goodly matters:
and plucketh it from the remembrance
of such thinges as bee foule. And if ake
such thought come into their minde, ey-
ther the mind well fortified with the pre-
cepts of good liuing auoideth them away
or else it giueth none heede vnto these
things,

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things, that be vile & foule : when it hath
 other most goodly & pure pleasure, wher-
 with it is delighted. And therefore I sup-
 pose that Pallas the God of wisdom and
 cunning, and also the Muses, were fained
 in olde time to be Virgins. And the mind
 set vpon learning and wisdom, shal not
 onely abhorre from foule lust, that is to
 say, the whitest thing from soote, and the
 purest thing from spots: but also they shal
 leaue all such light and trifling pleasures
 wherein the light fantasies of maids haue
 delight: as songs, daunces, and such other
 wanton & peeuish plaies. A woman, saith
 Plutarch, giuen to learning, will neuer
 delight in dauncing. But here peraduenture
 a man would aske, what learning a
 woman should be set vnto, and what shall
 she studie? I haue tolde you, the studie of
 wisdom: which doth instruct their ma-
 ners, and informe their liuing, and tea-
 cheth them the way of good and holy life.
 As for eloquence, I haue no great care,
 nor a woman needeth it not: but shee nee-
 deth goodnes and wisdom. Nor it is no
 shame for a woman to hold her peace: but
 it is a shame for her, and abhominable to
 lacke

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A Christian Woman.

lacke discretion, and to liue ill. For I wil
not heere condemne Eloquence, which
both Quintilian, and Saint Ierome fol-
lowing him, say, was praised in Corne-
lia the mother of Graechus, and in Hor-
rentia the Daughter of Horrentius. If
there may bee founde any holy and well
learned Woman, I had rather haue her
to teach them: if there bee none, lette vs
choose some man, either well aged, or els
very good and vertuous, whiche hath a
Wife, and that right faire enough, whom
hee loueth well, and so shall hee not desire
another. For these thinges ought to bee
seene vnto, for as much as Chastitie in
bringyng vp a Woman, requieth the
moste diligence, and in a maner also
gether. When shee shall bee taught to
reade, let those bookes be taken in hande,
that may teach good manners. And when
shee shall learne to write, lette not her ex-
ample bee voyde verses, nor wanton or
trifling Songes, but some sadde senten-
ces, prudent and chaste, taken out of the
Scripture, or the sayings of Philoso-
phers; which by often wytyng shee may
fasten better in her memoize. And in lea-
ning,

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ning, as I point none end to the man, no
more I doe to the woman : sauing it is
meete that the man haue knowledge of
many and diuers thinges, that maie boch
profit himselfe and the common-wealth,
boch with the vse & increase of learning.
But I would the woman should be a-
gether in that part of Philosophie, that
taketh vpon him to informe, & teach, and
amend the conditions. Finally, lette her
learne for her selfe alone and her yong
chilozen, or her sisters in our Lord. For it
neither becommeth a woman to rule a
Schoole, nor to liue amongst men, or
speake abroad, and shake off her demure-
nesse and honestie, eicher all together, or
els a great part : which if she be good, is
were better bee at home within and vn-
knowne to other folkes, and in company
to hold her tongue demurely, and let few
see her, and none at all heare her. The A-
postle Paul the vessel of election, infor-
ming & teaching the Church of the Co-
rinths with holy precepts, saith: Let your
women hold their tongues in congregati-
ons: For they be not allowed to speake
but to be subiect as the lawe biddeth. If
they

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a Christian woman.

they would learne any thing, let them
aske their husbands at home, And to his
Disciple Tymothie hee writeth on this
wise: Lette a woman learne in licence
with al subiection, But I giue no licence
to a woman to be a teacher, nor to haue
authoritie of the man, but to bee in si-
lence. For *Adam* was the first made,
and after *Eue*, and *Adam* was not be-
trayed, the woman was betrayed into
the breach of the commaundement.
Therefore because a woman is a fragile
thing, and of weake discretion, and that
may lightly be deceiued; which thing our
first mother *Eue* sheweth, whom the De-
uil caught with a light argument. Ther-
fore a woman should not teach, least when
she hath taken a false opinion and beliefe
of any thing, shee spread it into the hea-
rers, by the authoritie of maisterhip, and
lightly bring other into the same errour,
for the learners commonly doe after the
teacher with good will.

¶ What

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What books be to be read, and what
not. Chap. 5.

Saint Ierome writing vnto Leta of the
teaching of Paula, commandeth thus:
Let her learne to heare nothing, neither
speake but that which appertaineth vnto
the feare of God. Nor there is no doubt,
but hee will counsaile the same, of read-
ing. There is an vse now a dayes worse
than amongst the Pagans, that Bookes
written in our mothers tongues that bee
made but for idle men and women to
reade, haue none other matter but of war
and loue: of the which books I thinke it
shall not need to giue any precepts. If I
speake vnto Christian folks, what need I
to tell what a mischief is toward, when
straw and hie wood is cast into the fire?
Yea but these be written (say they) for i-
dle folke, as though idlenesse were not a
vice great inough of it selfe, without fire-
brands be put vnto it, wherewith the fire
may catch a man altogether & more hot.
What shoulde a maide doe with armour?
which once to name were a shame for hir.

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a Christian woman.

I haue heard tell, that in some places gentle-women behold maruellous busily the plaies and iustings of armed men, & giue sentence and iudgement of them: & that the men feare and set more by their iudgements than the mens. It cannot lightly bee a chaste mayde, that is occupied with thinking on armor, and turney, and mans valiance. What places amongst these bee for chastitie vnarmed and weake. A woman that vseth those seats, drinketh popson in her heart: of whome this care and these words be the plaine sayings: This is a deadly sicknesse, noy yet ought to bee shewed of mee: but to bee couered & holden vnder, least it hurte other with the smell, and defile them with the infection. Therefore when I cannot tell whether it bee meete for a Christian man to handle armour, how shoulde it bee lawfull for a woman to looke vpon them, yea, though she handle them not, yet to be conuersant among them with heart and mind, which is worse. Moreover, whereto reapest thou other mennes loue and glosing wordes, and by little and little drinkest the en-tisementes of that popson unknowing,
and

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and many times warily and wittingly?
For many, in whome there is no good
minde already, reading those bookes, doe
keep themselves in the thoughtes of loue:
It were better for them not only to haue
no learning at all, but also to loose their
eyes, that they should not read: and their
eares, they should not heare. For as our
Lords saith in the Gospell: It were bet-
ter for them to go blind and deafe into
life, then with two eyes to bee cast into
hell. This maid is so vile vnto Christian
folks, that shee is abhominable vnto Pa-
gans. Wherefore I wonder of the holie
preachers, that when they make great a-
doo about many small matters, manie
times, they crie not out on this euery ser-
mon. I maruell that wise Fathers will
suffer their daughters, or husbands their
wives, or that the maners and customs of
people wil dissamble and ouerlooke, that
women shall ble to reade wantonnes. It
were meet that common lawes & officers
should not look vpon the courts and mat-
ters of iustice, but also maners boeh comon
& priuate. Wherefore it were conuenient
by a common lawe to put away foule ri-
bault

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a Christian Woman.

balde songs, out of the peoples mouths:
which be so viled, as nothing ought to be
sung in the Citie, but foul & filthy songs,
that no good man can heare without
shame, nor no wise man without displea-
sur. They that made such songs seeme
to haue no other purpose, but to corrupt
the manners of yong folkes, and they do
none other wise, than they that infect the
Common-welth with poyson. What a
custome is this, that a song shall not bee
regarded, vnles it be full of filthines: And
this the lawes ought to take heed of: and
of those vngracious booke, such as be in
my countrey in *Spain*, *Amadis*, *Flori-
sande*, *Tirante*, *Tristane*, and *Celestina*
the haude, mother of naughtinesse. In
France, *Lancelot du Lake*, *Paris* & *Vi-
enna*, *Ponthus* and *Sidonia*, and *Melu-
cine*. In *Flanders*, *Flori* and *V White*,
Flower, *Leonel* and *Canamour*, *Curias*
and *Floret*, *Piramus* and *Thisbe*. In
England, *Parthenope*, *Genarides*, *Hip-
pomadon*, *V William* and *Melyour*, *Li-
bius* and *Arthur*, *Guy*, *Beuis*, and many
oher. And some translated out of Latin
into vulgar speeches; as the vnauery
conceit

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conceits of Poggius and of Aeneas Silvius,
Furulus and Lucretia: which booke but
wile men wrote vncarned, & set all vpon
filth and viciousnes, in whom I wonder
what shoulde delight men but that vice
pleaseth them so much. As for learning
none is to be looked for in those men, which
saw neuer so much as a shadowe of lear-
ning themselves. And when they tell
ought, what delight can bee in those
things that be so plaine and foolish lies:
One killeth twenty himselfe alone,
another killeth thirty, another wound-
ed with a hundred woundes, and left
dead, riseth vp againe, and on the next day
made whole and strong, ouercometh
two Gyants and then goeth away laden
with gold and siluer, and pretious stones,
no thā a Gally would carry away. What
madnes is it of folkes, to haue pleasure in
these booke. All othere is no wit in them,
but a few words of wanton lust: which be
spoken to moue her minde with whome
they loue, if it chance she be steadfast. And
if they bee read but for this, the hell were
to make booke of Dances crafts, for in
other things what craft can be had of such

a Christian Woman.

a maker, that is ignorant of all good craft: For I neuer heard man say that he liked these bookes: but those that neuer touched good books. And I my selfe sometime haue read in them, but I neuer found in them one steppe either of goodnesse or wit. And as for those that praise them, as I knowe some that doe, I will beleue them, if they praise them after that they haue read Cicero and Senec, or S. Ierome or holy scripture, and haue mended their liuing better. For oftentimes the onely cause why they praise them is, because they see in them their owne conditions, as in a glasse. Finally though they were neuer so witty & pleasant, yet would I haue no pleasure infected with poison, nor haue no woman quickened vnto vice. And verily they bee but foolish husbands & mad, that suffer their wiues to ware more vngatiously libele by reading of such bookes. But whereto shoulde I speake of foolish and ignorant writers, seeing that Ouid would not, that he that intendeth to fly vngat matters, should once touch the most witty and wel learned Poets of the Greekes and Latines that write of loue.

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What can bee tolde more pleasant, more
sweet, more quicke, more profitable, with
all manner of learning, than these Poets,
Calimachus, Phileta, Anacreon, Sap-
pho, Tibullus, Propertius, and Gallus:
Which Poets all Greece, all Italy, and
all the world setteth great price by:
and yet Ouid biddeth chaste folks let them
alone, saying in the second booke of the
remedies of loue.

Though I be loath, yet will I say,
with wanton Poets thou dost not melle:
He mine owne vertues now I cast away
Beware Calimachus for he teacheth well
To loose and Cotts also well as he
And old Anacreon writeth full wantonly
And Sappho eke often hath caused me
To deale with my Lady more liberally.
Who can escape free, that readeth Tibullus,
Or Propertius, when he doth sing
Vnto his Lady Cynthia? Or els Gallus?
And my bookes also sound such like thing.

They sound so indeede, and therefore
was he banished, nothing without a cause
of that good Prince. Therefore I praise
greatly the sadde manners either of that
time, or els of that Prince. But we liue
now in a Christian country: and who is
he, that is any thing displeased with ma-
kers of such bookes now a daies? Plato
casteth

a Christian Woman.

casteth out of the common wealch of wise men, which he made, Homer and Hesiodus the Poets: and yet haue they none ill thing in comparisson vnto Ouids booke of loue, which we reade, and carry them in our handes, and learne them by heart: yea, and some Schoolemaisters teach them to their schollers, and some make expositions and expound the vices. Augustus banished Ouid himselfe, & thinke you then that hee would haue kept these expositours in the Country? Except a man would reckon it a worse deepe to write vice than to expound it, and inform the tender minds of yong folk therewith. We banish him & maketh false weights & measures, & that counterfeyth coyn, or an instrument: and what a worke is made in these thinges for small matters? But he is had in honour, and sought a matter of wilhorne, that corrupteth the yong people. Therefore a woman shuld beware of all these booke, like as of Serpents or snakes. And if there bee any woman, that hath such delight in these booke, that shee will not leaue them out of her handes: she should not onely be kept from them;

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them, but also, if she read good books with
 an ill will, I am leath thereof. Her father &
 friends should provide that she may bee
 kept from all reading, & so by disuse, for-
 get learning if it can bee done. For it is
 better to lacke a good thing than to vse it
 ill. For a good woman will take no such
 thing in hand, nor fill her mouth with the:
 and as much as she can, she will go about
 to make other as like her selfe as she may,
 both by doing well, and teaching well: &
 also as farre as she may rule by comman-
 ding & charging. Now what books ought
 to bee read, every body knoweth: as the
 Gospels, and the Acts, and the epistles of
 the Apostles, & the olde Testament, Saint
 Ierome, S. Ciprian, Augustine, Ambrose,
 Hilary, Gregory, Plato, Cicero, Senec,
 & such other. But as touching some, wise
 and learned men must be asked counsel of
 in this matter. For the woman ought not to
 follow her own iudgement, lest when she
 hath but a light entering in learning, shee
 should take false for true, & hurtfull in stead
 of holson. For this is pecuniary for learned &
 wise. She shall find in such books as are
 worthy to be read, all things more witty
 and

a Christian Woman.

and full of greater pleasure, & moze sure
to trust vnto: which shall both profite the
life, and maruellously delight the minde.
Therefore on hollydaies continually, and
sometymes on workingdaies, let her read
or heare such as shal informe her mind in
her duety to God, and let it in a Christian
quietnes, & make the living better. Also it
should be best before she goe to Church, to
read at home the gospel & the epistle of y
day, & with it some exposition, if she haue
any. Now when thou comest from Church
and hast overlooked thy house, as much as
pertaineth vnto thy charge, reade with a
quiet mind some of those that I haue spo-
ken of, if thou canst read, if not, heare: and
on some working daies doe likewise, if
thou bee not letted with some necessary
business in thy house, & thou haue books at
hand: and specially if there bee any long
space betweene the hollydaies. For think
not y hollydaies be obtained of the church
to play on, and to sit idle, & talke with thy
gossips: but vnto the intent that then there
maiest more intently, and with a more
quiet mind, thinke of God, and this life of
ours, & the life in heauen, that is to come.

Of Virginitie. Cap. 1.

NOwe will I talke altogether with
 the maid her selfe, which hath with
 in her a treasure without comparison,
 that is the purenes both of body & mind.
 Now so many things come vnto my re-
 membrance to say, that I wot not where
 is best to begin: whether it were better
 to begin where as saint Augustine doth,
 when he will increate of holy virginitie.
 All the holy Church is a virgin, married
 vnto one husband Christ; as Saint Paul
 writeth vnto the Corinthians. Then what
 honour bee they worthy to haue, that bee
 the members of it which keepe the same
 office in flesh, that the holy Church kee-
 peth in faich, which foloweth the mother
 of her husband and Lord: for the Church
 is also a mother & a virgin. For there is
 nothing that our Lord delighteth more
 in, than virgins; nor wherein Angels
 more gladly abide, and play with. For
 they bee virgins also themselves, & their
 Lorde, which would haue a virgin vnto
 his mother, and a virgin to his deare dis-
 ciple,

a Christian Woman.

eiple, and the Church his spouse a virgin.
 And also he marieth vnto himselfe other
 virgins, and goeth vnto marriages with
 virgins. And whither soeuer hee goeth,
 that lambe without spot, which made vs
 cleane with his bloud, an hundred & forty
 thousand virgins follow him. It is writ-
 ten in the Canticles: Our sister is a little
 one, and hath no brestes. Whether that
 be the saying of Christ or Angels to the
 soule: in whom standeth the very virgini-
 tie pleasant vnto God. All glorie of the
 Kings daughter is inward, saith Dauid
 in the Psalme. There is that golden clo-
 thing, there is that garment set and por-
 trayed with so many vertuous and precious
 stones. Be not proud maide, that thou art
 holy of body, if thou be drunken in minde,
 no: because no man hath touched thy bo-
 dy: if many men haue pierced thy mynde.
 That auaieth it, thy body being cleane;
 when thou bearest thy mind & thy thoght
 infected with a foule & an horrible blot.
 O thou mayde, thy minde is withered by
 burning with mans heate: no: thou fre-
 test not with holy loue, but hast dyed up
 all the good fatnes of the pleasures of pa-
 radise.

Cant. 3.

radise.

The Instruction of

radise. Therfore art thou the foolish maid
 and hast no oyle, and while thou runnest
 to the sellar, art shut forth: as our Lord
 in the Gospell threatneth, when thou com-
 mest againe, and knockest, thou shalt be
 answered, *Math. 25* Who art thou? I knowe thee
 not. Thou shalt say then, knowst thou not
 this body clothed and vngouches of men?
 Our Lorde shall say againe, I see not thy
 body, I see thy soule open vnto men, and
 vnto Devils worse than men, and often
 knockt at. Thou art proud maid, because
 thy belly hath no cause to swell, when thy
 minde is swolne, not with mans seed, but
 with Devils. For heare how well thy
 spouse liketh thee, thou knowest not thy-
 selfe: *Cant. 5* O moste goodly of all women,
 come forth and follow the steps of thy
 flocks, and feed thy kids by the tentes
 of sheardmen. Thou knowest not how all
 onely virginie is good, thou art not my
 spouse: come forth, and goe after the
 steps of those flocks, whom thou hast mis-
 rished in thy minde. And sith thou doest
 not feede my kiddes, feede thynne owne.
 Thou lovest not mine so much, that am
 onely the highest and the best sheardman.
 Tarie

a Christian Woman.

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 Carle neare the tentes of the heardman,
 whom thou followest. For if thou follow-
 edst me, onely one heardman shoulde bee
 knowne vnto thee, and not many. For he
 will haue all to bee plaine and euē. Thy
 wombe swelleth not, nor there is no cause
 why: let not thy mind then swell: no: let
 there bee no cause why. I pray thee, vnder-
 stand thine owne goodnesse made, thy
 price cannot bee esteemed, if thou iopne a
 chaste mind vnto a chaste body, if thou shutte
 vp both body and mind, & seale them with
 those seales that none can open, but hee
 that hath the keye of David, that is thy
 spouse, which reiecteth so in thee, as in a
 temple most cleane and goodly. Thinkest
 thou this any small thing, that thou ma-
 est receiue onely by purenesse that thing,
 which cannot bee comprehended in this
 whole worlde: How glad is a woman, if
 she beare in her wombe a child which shal
 be a king: But thou bearest a king alrea-
 dy not onely in thy wombe, but also in thy
 mind, which is more goodly: yea & such a
 king, in whose garment this title of ing-
 nite is written: King of all kinges, and
 Lord of all Lords: of whome Prophets
 haue

Apoc. 3.

Apoc. 19.

The Instruction of

haue prophesied, and his reigne is the reigne of all worldes, whose reigne the Angell told shou'd haue none end. Let vs now lift vp our selues aboute the common people: and let vs dispute this most goodly matter with S. Augustine, but per so that thou maiest perceiue vs, and doubtesse thou shalt perceiue vs better than we shal our selues. For wee speake of thy goodnes, which thou art not ignorant of: and we shew thee that thing, that thou hast within thee. The holy Virgine Mary conceived first in her mind our lord Christ, and after in her body. And it was a more honorable, noble, and excellent thing to conceiue in minde, than in bodie, Therefore thou art partner of the more excellent conception. O happy art thou, that art maruellously mother to an excellent and maruellous child. Our Lord in the Gospell, when the woman said: Blessed be the wombe that bare thee, & the breasts that thou suckedst: he answered, nay, but blessed be they that heare the word of God, and keepe it. And when the Jewes tolde him that his mother & brethren carried him without, he asked them,
Who

Luke. xi.

a Christian woman.

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VWho is my mother and my brethren?
And pointing his hand towards his Dis-
ciples: Those be (saith he) my brethren
and mother, and who so els obeyeth the *Matt. 12.*
commaundements of my father. Ther-
fore virgins, and all halp soules, ingender
Christ spiritually. Howbeit corporally
onely one virgin did beare God and man:
which is spouse and also father vnto al o-
ther virgins. O thou mayd, thinkest thou
this but a small thing, that thou art both
mother, spouse and daughter to that Son,
in whome nothing can bee, but it must
be thine, and thou maiest with good right
challenge for thine? For both thou get-
test, and art gotten and married vnto him.
If thou wouldest haue a faire spouse, it is
sayde by him, Thou art beautiful aboue *Psalm. 45.*
the children of men, grace is diffused
in thy lippes. If thou wouldest haue a
rich Husband, thou mayest heare sayde of
him: Honour and riches is in his house.
If thou wouldest haue a Gentleman, hee
is Gods sonne, he reckoneth foureteene
kinges in his pedigree, and his genera-
tions cannot bee expelless: and the sun-
tient of his stocke is before the making
of

The Instruction of

of the Worlde, time euermlasting. If thou
 wouldst haue a mightie Husband, It is
 Job. 19. saide by him : Hee is wise in heart, and
 mighty in strength, And in the 44. Psal.
 And thee with thy sworde vppon thy
 thigh most mightily. If thou wouldst
 haue a good one, thou shalt heare nothing
 oftener of him, than that hee is the best.
 If thou wouldst haue one of great pos-
 session, thou readest of him, That all
 things bee subiect vnder his feet. And
 Psal. 118. in another Psalme, that All things doe
 homage vnto him. And that not onely
 men bee subiectes vnto him, but also An-
 gels; and the elements, and the heauens:
 which thing the veritie it selfe testifieth
 of his owne selfe, saying : All power is
 Math. 18. giuen vnto mee in heauen and earth: If
 thou wouldst haue a wise Husbände, all
 things be naked and open vnto the eyes
 of him. For hee is not onely wise, but also
 the very wisdom it selfe : not the wise-
 dome of Socrates, or Plato, or Aristotle,
 but of God almighty; which by that same
 wisdom hath made and governeth this
 Worlde that thou seest. Nowe thinke
 with what diligence this pearle ought to
 be

a Christian woman.

he kepte, that maketh thee like vnto the Church, like vnto the virgin Mary, sister vnto Angels, mother vnto God, and the spouse of Christ, beside worldly honours, which oughte to haue no place, or very little place in a Christian bodie's heart: but yet also they as it were fasten their eyes vpon a virgin. Now pleasaunt and deare vnto euery body is a virgin: Howe reuerent a thing, euen vnto them that bee ill, and viciois themselves. And among those foule and filthie Goddesses of the Pagans, they say, that Sibill, whom they all called mother, was a virgin. And Diana was the most fauored of the Gods, because shee was a perpetuall virgin. Also three thinges made Pallas honorable: Virginitie, strength, and wisdom: and shee was fained to bee bredde of Iupiters Brayne, whome they called the greatest Prynce of the Goddess: of which nothing might growe, but pure, chaste, and wise: So that they thought Virginitie and Wisdom were ioyned together. And they dedicated the number of seuen both to chasticite and wisdom: And saide that the Muses, whom they called the rulers of all sciences,

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In what estimation Virgins be.

The Instruction of

tes, were virgins. And in the Temple of Apollo, Delphicus the wise Woman, which inspired with the heavenly Spirit, shewed thinges to come vnto them, that demaunded to knowe, was euer a virgin: Saint Ierome saith, that all the Sibilles, whom Varro sayth, were tenne in number, were virgins. At Rome there was a Temple of Vesta, vnto whome virgins did minister, which were called Vestales: and all the Senatours woulde rise and reuerence them, euery officer gaue them the waye, and they were in great honour with all the people of Rome.

(Virginitie was euer an holy thing, euen amongst theues, breakers of Sanctuary, vngratious liuers, murderers, and also among wild beastes. Saint Tecla, as Saint Ambrose saith, altered the nature of wilde beasts with the reuerence of virginitie.

Virginitie hath so much marvellous honoꝝ in it, that wilde Lions regard it.

Of

Of keeping of virginie and chastitie.
Chap. 7.

How much then ought that to bee set
by, that hath oftentimes defended wo-
men against great captaines, tyrants, and
great hosts of men. We haue read of wo-
men that haue bene taken and let go a-
gaine of the most vnruly souldiours, only
for the reuerence of the name of virgini-
tie, because they said that they were vir-
gins. For they iudged it a great wicked-
nes for a short and small image of plea-
sure, to minish so great a treasure. And e-
uery of them had rather another should be
the causer of so wicked a deed, than him-
selfe. O cursed mayde, and not worthe to
liue, the which willingly spoyleth her
selfe of so precious a thing; Which men of
warre, that are accustomed to all mis-
chiefe, yet dread to take away. Also louers
which bee blinde in the heate of loue, yet
they stay and take aduiseiment. For there
is none so outragious a loue, if he thinke
she be a virgin, but he wil alway open his
eyes, and take discretion to him and deli-
beration,

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beration for to chaunge his mind. Eue-
ry man is sore afraide to take away that,
which is of so great price, that after ward
neyther can they themselves keepe or re-
store agayne, though they shall haue no
losse by the meanes. And the vngtritious
Mayde doubteth not to loose that whiche
once gone, shee shall by no meanes reco-
uer againe, when shee hath once lost the
greatest treasure that euer shee had. And
if motions of the minde may doe ought,
(which if they bee reasonable and honest
ought to beare great rule) lette her, that
hath lost her virginittie, turne her which
way she will, shee shall finde all thinges
sorrowfull and heauie, wayling & mour-
ning, angrie, & full of displeasure. What
sorrowe will her kinsfolks make, when e-
uerie one shall thinke themselves disho-
nored by one shame of that Mayde. What
mourning, what teares, what weeping
of the Father and mother, and their byn-
gers by? Doest thou quite them with this
pleasure, for so much care and labour?
Is this the rewarde of thy byrthing by?
What cursing will there be of her acquaint-
tance? what talke of neighbours, friends
and

and companions, cursing that vngratious
 pong woman: what mocking and bab-
 ling of those maidens that enuied her be-
 fore: what a loathing and abhorring of
 those that loued her: what flying of her
 company and desertnes, when euer ymo-
 ther will keepe not only their daughters,
 but also their sonnes from the infection
 of such an vnchristy maid? And worse al-
 so, if shee had any, all flee away from her:
 And those that before dissembled loue
 with her, they openly hate her: Yea, and
 now and then with open words, will cast
 the abhominable deed in her teeth: that I
 wonder how a pong woman, seeing this,
 can either haue loy of her life, or liue at al,
 and not pine away for sorowe. Nowe
 whereto should I rehearse the hate & an-
 ger of folkes? For I know that many fa-
 thers haue cut the throtes of their daugh-
 ters, brethren of their sisters, and kins-
 men of their kins-women. Hippomenes
 a great man of Athens, when hee knewe
 his daughter defiled of one, he shut her vp
 in a stable with a wild Horse, kept meat-
 lesse: so the Horse, when he had suffered
 great hunger long, and because he was

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of nature fierce, he wares man, and all to
 take the poong woman to feede himselfe
 with. Pontius Aufidianus a Romanes;
 when he per ceined his daughter to be be-
 traied vnto Fanius Saturnius by her tu-
 tor, he slew both her and the seruant. Pub-
 lius Atilius Philiscus slewe his daughter,
 because she defiled her selfe in adulterie.
 In the same Cittie Lucius Virineus the
 Centurion, because he had rather lose his
 daughter, & see her die a good maid, than
 haue her deflowred, slew with a sword his
 welbeloued and only daughter Virginea,
 when he could find no other meanes, leass
 he should be compelled to bee at the lust
 of the Iudge. In Spaine, in a place cal-
 led Tarrago, two brethren that thought
 their sister had been a maiden, when they
 saw her great with child, they dissembled
 their anger so long as she was with child,
 but as soone as shee was deliuered of her
 child, they thrust swordes into her belly,
 and slew her, the midwife looking on. In
 the same parte of Spaine, when I was a
 childe, three maidens with a long corrowell,
 strangled a maiden that was one of their
 companions, when they tooke her in the
 ab

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a
a Christian woman.

abominable deed. Histories be full of examples, as daily ye see : neither is it any maruell that these be done of fathers and friends, and that the affection of loue and charitie is turned so sodainly into hate, when the women (taken with abominable and cruel loue) all loue cast quite out of their heart. hate their fathers and mothers, brethren & children, not onely their friends and acquaintance. And this would I not, that onely maidens shoulde thinke spoken vnto them, but also married Women and widows, and finally all women. Now let the woman turne to her selfe, & consider her owne vngraciousnes, she shal feare & abhorre her selfe, noz take rest day noz night but ener vexed with the scourge of her owne conscience, and burned as hot firebrands, shal neuer looke stedfastly vpon any body, but she shal bee in feare, least they knowe somewhat of her lewdnesse: that then no body shal speake softly, but shee shal thinke they speake of her vnchristinesse. She shal neuer heare talking of naughtie Women, but shee shal thinke it spoken because of her. Noz shee shal neuer heare name of corruption spoken

E 3 ken

The Instruction of

ken by another, but she shal think it ment
 by her, or of her selfe. And no waste shall
 stirre privately in the house, but shee shall
 feare least her ingrationsnes be opened,
 and that shee shall be punished straight.
 That realm wouldst thou buy with such
 a perpetuall variation, which many a man
 supposeth to be the very paines of Hell:
 The same paine haue wicked men, but
 women farre sorer, because their offences
 be reckoned souter, and they be more ti-
 morous of nature, and doubtlesse, if it bee
 wel considered, women bee worthe these
 punishments, & much worse, that keep not
 their honesty diligently. For as for a man
 needeth many thinges, as wisdom, elo-
 quence, knowledge of thinges, with re-
 membrance, some craft to liue by, iustice,
 liberalitie, lussy stomacke, & other things
 moe, that were too long to rehearse, and
 though some of these doe lacke, it is not
 to bee disliked, so that manie of them be
 had: but in a woman no man will looke
 for eloquence, great witte, or prudence, or
 craft to liue by, or ordering of the com-
 mon weale, or iustice, or liberality. Final-
 ly no man will looke for any other thing
 of

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a Christian woman.

of a Woman but her honestie, the which
onely if it be lacking, is like as in a man,
if he lacke all that he should haue. For in
a woman the honestie is in stead of all. It
is an euill keeper that cannot keepe one
thing well, committed to her keeping, &
put in trust to her with much commendations
of wordes: and specially, which no
man will take from her against her will,
nor touch it except she be willing hir self.
The which thing onely if a Woman re-
member, it shall cause her to take better
heed, and to be a more wary keeper of her
goodnes: which alone, though all other
things bee neuer so well in safetie, so lost
all other things perish together therewith.
What can be safe to a woman (saith Lu-
cretia) when her honestie is gone? And yet
had she a chaste minde in a corrupt body.
Therefore (as Quintilian sayth) she thrust
a sharpe sworde into her body, and auen-
ged the compulsion, that the pure minde
might bee cleane seperated from the defil-
led bodie, as shortly as could bee. But
I saye not this, because others shoulde
followe the deepe, but the minde: be-
cause shee that hath once lost her honestie,

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should thinke there is nothing left. Take from a woman her beautie, take from her kindred, riches, comelynesse, eloquence, sharpnesse of witte, cunning in her craft: giue her chastitie, and thou hast giuen her all things. And on the other side, giue her all these things, and call her a naughtie packe, with that one word thou hast taken all from her, and hast left her bare and foule. There be also other things, both in the body and minde, that helpe a woman vnto the keeping of her honesty, wherof I will speake now.

Of the ordering of the body in a
Virgin. Chap. 8.

Though it were not for this purpose to speake of the bodie, notwithstanding, for as much as some things that bee in the minde come of the reason and complexion of the body. Therefore must wee speake some thing of the ordering of the body of a virgin. First of all mee thinkes that it is to be tolde their father and mother, as Aristotle both bid in this historie of beastes: that is, that they keepe

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a Christian Woman.

keepe their daughters, specially when they begin to grow from chylde estate, & hold them from mens company, for that time they bee given vnto most lust of the body. Also the maidens should keepe themselves, both at all other, and at that time specially, from either hearing or seeing, or yet, thinking any foule thing, which thing they shall labour to doe. Neuertheless at other times too, and vnto the time that they be married, much fasting shall be good, which doth not feeble the body, but hidle it, and presse it downe, & quench the heat of youth. For these be onely the very & holy fasts. Let their meat be meane & easie to get, neither hote of it selfe, nor spiced with spices, nor delicate. And they ought to remember, that our first mother for meat was cast out of Paradise. And many young women that had bene used to delicate meats, when they had not the at home haue gone forth from home and leoperded their honesty. Let their drinke be the drinke prepared of nature, that is cleane water. Valerius Maximus saith, that wine was vnknewen vnto women of Rome in old time, lest they should fall into

Lib. 2. cap. 24

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into any shame. For because it was wont
to bee the next way from Bacchus the fa-
ther of intemperaunce, vnto Venus vn-
lawfull. But if their stomacke, will not
bear water, giue them some ale or beere,
or small wine, as shall be sufficient to di-
gest their meat, and not inflame their bo-
dies. For that is not onely good for their
maners and rapknes of the bodie, & wau-
tonnes to keepe them vnder, but also shal
keepe better their health. I haue read in
an epistle of S. Ierome vnto Furia in this
maner. Philosophers and such as write the
natures of mens bodies, & specially Ga-
len in the booke of health sayth, that the
bodies of chyldren and yong men, & those
that bee in lusty age, both men & women,
be very hote of naturall heat: and that al
meats that increase heat, be very noysom
for them: & that it is very good for them
to vse all cold things in meats & drinks:
As in contrary wise vnto old men, & such
as be full of sleame and cold, hote meats
and olde wine bee best. Therefore our
Saviour sayth: Take you heed to your
selues that your harts be not overcome
with surfet and drunkenness, and the
cares

Luke. 21.

a Christian Woman.

cares of this life. And the Apostle sayeth: wine, in whom is excess. Neither it is wonder, that he that made the vessel did perceiue this by the vessel that he made. Where Terence whose intent was to describe and shewe the conditions of the world, sayd thus: without meate & drinke courage wareth colde. Therefore first if their stomack be strong enough, take water in thy wine or drinke, vntil thy many yeares be past: and such water as is most colde. And if thou maist not for feebleness, mingle it as Timothy did, with a litle wine for thy stomacke and weakenes. Then in meate eschew all hote things, I speake not only of flesh, whereof the vessel of election S. Paul speaketh this sentence saying: It is good to eate no flesh nor drinke no wine: but also of pulle, al those that bee full of winde and heauy bee eschewed. And a litle before: what needeth it vs for to boast our Chastity, which without it haue all beside that appertayneth, as abstinence and small fare, it cannot bring prooffe of it selfe. The Apostle wearieth his body, and subdueth it vnto the commandement of the mind, lest he

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Eph. 5.

1 Cor. 9.

The Instruction of

he should not ~~keepe~~ that himselfe, which
he biddeth other to doe. Then how can a
yong woman that hath a body hote with
meate bee sure of her selfe: No: I con-
demne not with these words, meates that
God hath ordained to vse with giuing of
thanks: But I take from yong men and
maidens the kindling of lust. For neither
the burning Etna no: the countrie of
Vulcane, no: Veseuus, no: yet Olympus
boyleth with such heate as the bodies of
yong folke inflamed with wine and deli-
cate meates doe. All this haue I brought
in of S. Hierome, that you might knowe
what thinges that maister of chastity did
teach: which writing vnto Saluina, had
leuer leopord the health of the body than
the soul, saying: It is better that the sto-
macke ake, than the minde, and to rule
the body than to do it seruice, and stag-
ger in going than in chastity. The most
holym an Grego: ius Nazianzenus that
was S. Hieroms Maister, would that his
maid should alay her hunger with bread,
and quench her thirst with water. Hila-
rius the Hermite, when hee liued in wil-
dernes with small foode, scanty prefer-
uing

a Christian woman.

uing the life, and yet felt himselfe diuers
times pricked with the bodily lust, hee
wearing his body with fasting, saying: I
shall tame thy concupiscence, to make
thee think vpon thy meate and not vpon
thy pleasure. And this say the Disci-
ples of Christ, the fellows of S. Paule, be-
ing giuen vnto sober and chaste religion:
as who knewe, that the nourishments of
holy mentent by the grace of God, were
but simple and small to content nature,
without any pleasures. Helise nourished
himself and the children of the Prophets
with wild hearbs, and he biddeth, make
sweete the bitter meate with flower, and
not with suger. And he commaunded the
souldiers in Samaria, of whom he had put
out the eyes, to bee fed with bread & wa-
ter, Iohn the Baptist, that was chosen
the sheuer of Christ, & the light to come,
was fed in y^e desert with Locusts & wild
hony. Abacucke carryed the meat of the
Reapers vnto Daniel in Babilon, which
was breade baked vnder the ashes, and a
cuppe of water was sent to Helie from
heauen to refresh him with, & yet might
God haue sent from heauen Partridges,
and

Math. 4.

Dan. 1.

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and Phelantes, and Capons, and March-
paines, as well as breade: but holy folkes
neede nourishment to holde the soule in
the body, and not to drowne it with.
What say Philosophers, and the Mas-
ters of worldly wisdom, all speake of
meate that is easie to gette, to keepe the
minde sober and the body chaste. Socrates
the father of Philosophy did get by sober
dyet that he was neuer infected with any
soze or leoperdious sickness. Also Cor-
nelius Tacitus writeth, that Senec the
Philosopher in all his riches fed himself
with fruite and water, and therefore his
body was brought so lowe, that when his
veynes were opened, there would almost
no blond runne out. How growe you that
Zenocrates liued which when his schol-
lers had layd him a goodly Queen in his
bed, and was much prouoked of her vnto
Int, yet he was not mooued: Plato in his
lawes forbiddeth yong men wine. Cice-
ro in his Offices would haue all the li-
uing and aray of the body, to bee taken to
the health and strength and not for plea-
sure. And he sayth also, if we would consi-
der what excellence and dignity is in the
nature

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a Christian woman.

nature of man, we should vnderstand, how
great shame it is to wast it away riotous-
ly, and to leade the life delicately, and
deliciously: and howe honest it is to liue
chastly, soberly, sably, and measurably.
This saith Cicero. Also Ouid giuing re-
medy of loue, biddeth them that shall liue
chastly also to liue temperately, & eschewe
such meat as moueth the body to lust, and
wines especially, and to bying such to the
table as refraine the lust of the bodie.
When I speake of hote meats, I would
be vnderstoode in such exercises also that
heate the body, and of oymments, spices,
talking, & also sight of men. For all these
be hurtfull vnto the chastity: for they fire
the mind with filchy & iconerpious heat.
For let not your bedde bee very soft, but
cleane: The which thing also is to bee re-
garded in clothes, that they be not ouer
delicate, but without filch, and lightly the
mind reioyareth in cleanliness of the body.
And again, a delicate mind delighteth in
silkes and costly clothes: and whatsoeuer
is not such, it counteth most harde and
griuous. Gregorius Nazianzenus for-
biddeth Maids to weare gold and pearle.
What

The Instruction of

Math. 23

Luke, 12.

What folly is it, to thinke y^e these words
of our Sauour Christ (Ecce qui molli-
bus velluntur, in domibus regum sunt,
That is to say, Lo, they that be cloathed
in delicate cloathes, be in Kings houses)
shoulde bee vnderstode on this wise, that
those which be in the company of Christi-
an Kings, shoulde be clothed with fine and
costly clothing: Christs faith knoweth no
Courts, nor Kings: in the which Court
we heare these words: Kings of the gen-
tiles haue dominion ouer them: & they
that haue power vpon them bee called
beneficiall, but you shall not be so, but
let the most of you be as the least, & the
Maister as a Minister. Christs faith is ho-
ly and sad: and as the voake of it is easie,
pleasant, and sweete vnto the soule, and
whercin the soule findeth rest: so is it hea-
uy and paineful vnto the pleasures of the
body. Nor let not a maide sleep ouer long,
& yet sufficient for her health, the which
we prouide for on this wise, that they shal
fare better that follow this sober diet of
ours, than they that follow pleasures and
delicates: vnto which pleasures who sois
giuen, we see be pale and consumed. And
beside

4
A Christian Woman:

beside all this, is some labour to be giuen
in some occupation meete for a virgin,
as I haue rehearsed. For the diuels sub-
tlety neuer connecth more sooner than in
solenes. For Venus neuer vseth her
crafts more readily in any other cases: &
this not only in women, but also in men,
which bee more steadfast & constant. Ouid
the craftsman of handling loue, determineth,
that Egisthus set his minde to defile
Clitometra the wife of king Agamemnon
and to kill Agamemnon himselfe,
for none other cause, but because he was
flouthfull. Therefore in the remedies of
loue, that is one of the chiefe preceptes,
that the hart of Cupid take vs not idle,
For he saith:

If thou wilt banish idlenes,

Cupid's bowes on thee shall haue no might:

And also his hore firebrands,

Shall be quenched deuoyd of light,

S. Hierome counselleth the holy virgin
Demetrias to eschew solenes. And there-
fore when shee hath done her prayers, to
go in hand with wooll and weauing, that
by such change of works the daies seeme
not long. For he had not, that shee should
worke,

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The Instruction of
woyke, because that she was in any power
ty which was one of the most Noble wo
men in Rome, and richest, but that by the
occasion of working, she should thinke on
nothing, but such as pertaineth vnto the
seruice of our Lord. Which place hee en
deth in this wise. I wil speake generally:
nothing shall bee specially precious in
Christs sight, but it that thou makest thy
selfe, either for thine owne vse, or insam
ple of other pious, or to giue vnto thy
graund mother, or thy mother, no not
though thou deale all thy goodes vnto
poore folkes. And verily so it is, for shee
that will be idle, or also giuen to play, and
passing of her life in pleasures, is not
worthy to haue her meate in the Church
of Christ (in the which S. Paul the grea
test Preacher of Christ cryeth, and pro
nounceth as a law: V Who that labou
reth not, let him not eate? This is the
common paine of mankinde, giuen vnto
them for the first offence of our auncient
father Adam: thou shalt eate thy bread
in the sweat of thy face. And doubtlesse
those that bee subiect vnto this generall
paine, when they offend and sinne no lesse
than

a Christian woman.

than other, they shall haue another paine,
either soxer, or else no lesse. Nowe seeing
that I haue binde, that womens mindes
should be occupied, either with worke or
else holy studie and communication, lest
they fall into vice by idleness: what should
we thinke by them that play at Cardes or
Dice, which manner of pastime, when it
is soule in a man, in a woman it is to be
abhorred: what can a woman learne, or
thinke, playing at the Dice: the minde
must needes be altered and turned all to
coueteousnes, that is of it selfe inclined
there vnto, and after fall to perturp, for
greedines of money. Also on the other side,
if men be there, she shall heare many
thinges vncomely for a woman to heare.
What a foule thing is it, to see a woman
in steade of her woolbasket, to handle the
table bourn, for her spindle, the Dice, & for
hir clewe or prayer booke, to turne the
Cardes: There is no wise man, but he hat
leauer see her idle, than so occupied. For
there is no wise man, but hee will curse
boch her that learneth such things, & him
that taught it her, and them that suffer
them,

The Instruction of

Of the Raiments. Chap. 9.

It seemeth to appertaine vnto the same place, to treat of the other ornaments of the body: First of painting. Clerly I woulde faine knowe, what the maiden meaneth that painteth her selfe: if it be to please Christ, it is a folly: if it bee to delight men, it is an vngratious deede. Thou hast but one spouse, and to please him with, make thy soule gay with vertue, & he shall kisse thee for thy beauty. But peradventure thou seekest some man to be thy spouse, and wouldest please him with painting. First I shall shewe thee, how foolish a thing it is, and then how vngratious. He thinke it much like, if thou wilt goe about to win them with painting, as thou wouldest intice or attemyt him with a visser: whom when thy visser is once off, thou shalt make as much to loath thee, as thou madest to like thee, when it was on. Thou art but in lease, if thou haue nothing else to please him with, that shall bee thy husband, but only painting: howe shalt thou please him, when

a Christian Woman.

When thou lackest thy painting: excepte
thou wilt neuer wash out that crust, but
goe so with a crust of painting to bedde,
and so rise, and be so within and abroad
among folks. And moreover, what a pain
is it to intende that painting for any body
and not only to keep it whole still: What
a shame is it, if any water by chance light
on it, or the painting fortune to melt by
occasion of sweat or heate, and shew the
very skin, there can nothing bee more fil-
thy to see too.

And who I pray you, will count them
to be faire, that he knoweth to bee slubber-
ed with painting, and not rather the
fowler: They lose al the honour of beau-
ty, when they bee painted. For all the
beauty that there is, is counted to bee in
the painting. And also the tender skinn
will ruyll the more soone, and all the fa-
uour of the face wareth old for the breath
stinketh, and the teeth rust, and an euill
ayre all the body ouer, both by the reason
of the ceruse and quicke-silver, and spe-
cially by the reason of the sopes, where-
with they prepare thy body, as it were a
table, against the painting on the next
day.

02
9
The Instruction of

day. Wherefore Ouid called these doings
benemous, and not without cause. Also
Iulienall asketh a question properly: She
that is with so many ointmentes stubbe-
red and starched, is it to be called a face:
or a soze. The which thinges I would
more largely intreat, but that I am born
in that Citle, where as the women haue
a vile name for this thing: and in my mind
not without a cause. I will rebuke
mine owne countrie, which is to me the
most deare, for shame that it may leaue.
Nowe if thou canst not else be married, it
is better neuer to marie, than to offende
Christ for it, and be married to some foo-
lish man, that shall haue more delight in
thy painting, than in thy selfe. For what
hope canst thou haue in that man, that
hath more delite in a crust of white ceruse
than in an honest woman; God hath giue
thee a face after the image of his sonne:
nor he hath not giuen it naked: For he
hath inspired the spirite of life, that the
image of his life, and all thine may ap-
peare in it; why then dust thou ouercome
it with dirt and mire. The Apostle
Paule biddeth a man not to couer his
heade

¶ Christian woman.

head, because it is the image of G O D :
 what will he say of the Image of God in
 a womans face, so filed with that mire.
 And because no man shall reckon it as a
 bourn. Saint Ierome against Heluidius
 writeth in this wise : She that is painted
 by a glasse, and in despite of him which
 made her, she goeth about to be fairer than
 she is boyne. And vnto Furia : That both
 Purpurice or Ceruse in a Christian bo-
 dies face, of whom the one counterfaieth
 the ruddie of pretious stones in the lippes,
 the other whitenesse of face and necke,
 which is a fire vnto young men, and a so-
 ment of Lecherie, and ensamples of vn-
 cleane mindes : How can she weep for
 her sinne, that must bare her skin there-
 with, and surrowe her face : This appa-
 rell is not the couering of our Lorde, it
 is the couer of Antichrist. How dare shee
 lift vp toward heauen that face, that her
 maker wil not knowe. This saith Saint
 Ierome. How heare the holy Martyr S.
 Ciprian. Goodly apparel and clothing do
 not agree, but for Harlots and com-
 mon Women : no; none hath lightelye
 more pretious apparel, than they that set

D Cipri.
 tract. 2. de
 habitu. vir-
 ginitatis.

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no price by their honesty & goodnes. And
in the scripture, that God would haue vs
instruct withall & taught, the City is de-
scribed an harlot, picked and apparrailed
goodly, that shal perill together with her
apparrell: and specially because of her
apparrell. Nowe what a madnes is it to
delight in that, which euer hath done hurt
& hurteth still: & to wene that thou shalt
not perill because of that, whereby thou
knowest y other haue perished. For God
made neither purple nor crimson sheepe,
nor taught to die with y tyre of heares:
neither fine silkes ~~imbrodered~~ with gold:
pearls, or precious stones to hide the neck
in, which he made: and to hide that which
God made in man: and shewe that, which
the Deuill hath founde out & his damned
Angels, when they fel from the heavenly
vertue vnto the earthly contagiousnesse:
then they taught to paynt the blacke of
eyes, and ruddines of cheekes, & alter the
natural colour of the hairs & visage. And
verily me thinke that for the dread that
our faith teacheth vs and for the loue that
brotherhood requireth not onely maides,
but also widowes & wiues, to be warned,
yea,

a Christian Woman.

pen, and all women in generall, that the
work of God ought not to be defiled with
yellowe, or blacke, or red colours laide on
it. For God saith: Let vs make man after
our owne image and likeness. Now then
how dare any be so bold to chaunge that,
which God hath made? For they lay vio-
lent hand on God himselfe, when they go
about to reforme and change that which
he hath made, not knowing that al things
natural is the worke of God: and all that
is by alteration, is the worke of the De-
uill, as if a cunning Painter had painted
any bodies picture cunningly, expressing
both the forme and qualities of the body,
then if another come and sayd to his hand
as though he would amend, should not he
greatly dismay and offend the first work-
man: Then woe nest thou to escape bap-
tised, that offendest God the workman
of thy body: For though thou bee not an
adulterer toward men, yet when thou cor-
ruptest and marrest that, which is Gods
dooing, thou art a worse adulterer: and
where thou thinkest thy selfe gay & well
picked, that is a strife against Gods work
and breaking of troth. Thy Lord sayeth,

Thou

Genes.

The Instruction of

Thou canst not make one white haire
or blacke, And thinkest thou thy selfe
able to overcome the worde of the Lord?
Thou diest thy haire by a bold presumption
and vngodly contempt: and afore
hand thou signifiest thy haire to be flamed,
and vngodly sinnest with the better
part of thee, that is the head. These be
saime Cyprians wordes. Also after these
precepts of Christian men, I am ashamed
to rehearse ought out of Pagans. I wil lay
too only one of the most wise men Lycurgus,
the maker of lawes of the Lacedaemons,
which when hee would haue women
of his country to be regarded by their
vertue, and not their ornaments, he banished
out of the country by the lawe all
painting, and commanded out of the town
all crafty men of picking and apparrelling.
Our Loyde sheweth by Ose the Prophet,
that the woman which fell vnto
adultery, apparrelled hir self w ouches &
brouches, that she might not waite vpon
men, and not hir Lord. And if thou apparrell
thy selfe of God and good folkes
thou art faire enough, when thou art good
but thou canst not please the diuel, and ill
people

a Christian Woman.

people, except thou minish much of thy
naturall fairnes, what should al y gold
doe to be woyn, as though thou wouldest
shew how strong thou art, that canst beare
so much weight: weenest thou to seme
fayrer, nobler, or wiser, if thou haue so
much mettall vpon thee: Nay, neuer a
whit, what then: thou wilt say peraduen-
ture, I shal seme the richer. O vaimesse
of minde! is that a thought or a saying of
a Christian mind: Thou carriest so much
golde about thy necke that doth no good,
when thou deniest a halfpenny vnto them
that haue need & be an hundred, & robbest
thy neighbours, & peraduenure thy hous-
hold, thy children, & thy husband, that the
beames of gold & precious stones shining
may dare the eyes of the that behold thee.
Is this Christian charity: Diddest thou
swear this in thy baptisme, when thou
saydest, that thou forsookest the diuell
& all his pompe: And yet what pompe of
Sathans is there, but thou vnest it more
superfluously, than doth any pagan: Look
well on thy self: Thou shalt find thy self
one of Sathans officers, that vnest at home
so many chosen meates at the ful, bulking
out

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out Capons, Partridges, Pheasants, delicate Cakes, Pottages, Sauces, Sops, and al costly, among so many of thy poore neighbors that die for hunger, thou that liuest in pleasures among so many labors and paines of thy neighbors, thou that goest in silkes and fine garment amongst so many naked, thou that art so goodly to see to among so many beggers: art thou the Disciple of poore Christ, of that faction? Nay, nay, thou art rather the Disciple of rich Pluo. I would not thou shouldst go bare necked: no; I would not haue thee too exceedingly couered, to make a shewe of it. Followe Christ, by whome thou hast pleasure to be named: follow his sober & measurable mother, whose outward garment was course cloth, and easie to get: & her inner clathing, that is to say, her hart and mind, gilded with golde, and set with pretious stones. Thou canst not be golde of both parties: choose which thou wilt haue, thy body or thy soule golden. I cannot rehearse all that longeth to this matter: yet wil I speak of smels some thing. A Christian mind doth not praise vncleanness and stinke: for Mary Magdalene

a Christian woman.

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poured upon the head of our Lorde, oyme-
ment of precious Spike, whereof all the
house smelled: no that was not displea-
sant to our Lorde: but these superfluous
sauors & fomentes of the body, which the
more it is cherished, the more it riseth &
rebellet h againe the soule, and like a ty-
rant ruleth all the man, & dratweth all to
vile fantasie, where the seat is of his de-
licatenes. *St.* Jerome writeth to Deme-
trius the virgin: let a maids auoide, as a mis-
chief or popson of chastity, yong men with
beaues bushed and trimmed, and sweete
smelling skins of outlandish mose. wher-
fore this saying of the poet Arbuter was
spoken.

He is not like to fauor well,
that euer hath a good smell,
A like saying hath Martiall.
I had leuer haue no smell,
then to fauor euer well.

And Plautus saith, a woman euer smel-
leth best when she smelleth of nothing.
But here peraduenture some dangerous
dame would answer, that with her quick
answers hath gotten a name of wilbom:
we must doe some thing for our birch and
gen.

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gentle blood, & possessions. But what art thou that so saiest, a Christian or a pagan? If thou be a pagan, I will not argu with thee: if thou be a Christian woman, wete thou well, thou proud woman, that Christ knoweth no such difference that is a point of diuelish pride, and not of a Christian mind. Seest thou not, howe that is none apparrell, but feeding of thy pride? It is an old saying & a true: no beast is prouder than a woman well apparrelled. Then wilt thou say, wee must needes doe some thinges for the vse of the worlde and customes: Now would I know, whose custome must be followed: If thou name me wise men, I graunt: if thou say of fooles, why shuld they be followed but of fooles? And Quintilian saith, the agreement and consent of good folkes ought to be called an vse. Peraduenture there is an euil custome brought vp, bee thou the first to lay it downe, and thou shalt haue the praise of it, and other shall follow thine example. And as the ill ensample is brought in of ill folkes and established: so of good folkes it shall be put away, and good brought vp. Then if we must euer follow the customes
of

a Christian woman.

of the world, we shall neuer amend, but e-
uer ware worse: for then shall one find an
ill use, and none may put it away. Nowe
whose is that custome, that thou talkest
off, and of whom was it taken: Of pagan
women. Why doe not we then keepe still
our pagans law: For if thou list to be cal-
led Christian, vse maners according ther-
unto. Shee is a Pagan, and knoweth not
God, nor the temperance of living: & thou
that knowest God, and art christned, what
dost thou more than shee: What meanest
thou by that, that thou renouncedst Sa-
than, with all his pompe, when thou dost
not onely match the Pagan in Sathans
pompe, but also passest her: For yet thou
followest not those sad & holy pagans, but
the most lewd, & light, & full of riot, vice, &
mischiefe. For yet thou followest not the
women of Lacedemon, that were so ho-
nest, whose Queen, the wife of Lysandre,
and her daughters, when Dionisius the
King of Syracuse sent them rich robes,
they answered and saide: they shall doe vs
more shame than honor. For thou folow-
est not the women of Rome, & were in old
time, unto whom whē king Pyrrhus sent
his

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his Embassado: with silver and gold, and
herchiefs of silke; there was none so desirous
of greene of apparrell, or so unchastely
minded to take any. Quincta Claudia
a religious virgin, was reputed for an
evil woman; because she used to wear gay
rayment. There was in Rome after the
second warre against the Carthaginians, a
lawe, called Opus lawe, that no woman
should weare over halfe an ounce of gold;
nor weare no buyers coloured cloathing.
Which lawe endured untill the great out-
ragious superfluitie came into this Citie,
when women came running forth as if
they had bene madde, asking a licence to
weat what they list. But Marcus Cato, a
great wise man, gave counsell contrary,
with an Oracion full of wisdom: and
two Tribunes spake for them, whose
ill and feeble Oracions be rehearsed in
Lurie. But the women overcame with
their importunity, that the point of their
give might be let slip, that they might do
what they list, whereof what hurt should
come, Cato tolde before paid as in many
of his other sayings; likewise in that hee
was a true Prophet. For what man can tel
how

a Christian woman.

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how great a losse is of chastitie, caused by
this striving for apparell, when euery one
is ashamed to be overcome of her fellowe
in raiment. And when they be trimmed &
decked, then desire they to go among men
to shew themselves. And therein is the ship-
wrecke of chastitie. Plutarch saith, that it
is a custom in Egypt, that women should
weare no shoes, because they should abide
at home. Likewise, if thou take from wo-
men silke, & cloth of gold and siluer, preti-
ous stones, and gems, thou shalt the more
easily keepe them at home. Also he rehear-
seth two sentences, the one of Sophocles
the Poet, and the other of Crates the Phi-
losopher. Sophocles speaketh of rich or-
namentes thus: That is none ornament
thou wretch, but a shame, and a manifest
shew of thy follie. Crates saith: That is
an ornament which exalteth, and a woman
is exalted with that, which maketh her
more honest: but that doth neither golde,
nor pearle, nor purple, but such things, as
be signes of grauitie, sobernes, and chasti-
tie. Democrates saith, that the decking
of a woman standeth in scarletie of speech
and apparell. In which opinion Sopho-
cles

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men

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cles is. And among the Greeks, this was a common saying, & in a manner of a pro- uerbe: The decking of a woman is not of golde, but conditions. Also Aristotle the most wise Philosopher, biddeth women vse lesse apparell than the law suffereth: & hee biddeth them consider, that neither the goodlines of apparell, nor the excel- lencie of beautie, nor the aboundance of gold is of so great estimation in a woman as is measurableness and diligence to liue wel and honestly in all things. And of the same opinion be the other wise men of the Pagans, that a Christian woman may be ashamed to follow Pagans, not those sage and wise men, nor those vertuous and ho- nest women, but the errour of fooles, and ensampse of mad women. And I confesse, that I cannot tell what honest colour wo- men may lay for their apparell, but onely that they may seeme fairer, & entise men, which were a shame, yea for Gentiles. Therfore thou both seruest thy pride, and settest the devils nets in thy body, to catch withall the soules of them that beholde thee: thou woman, not a Christian, but the minister of the deuill, the fell threathing of
of

* a Christian Woman.

of our Lord displeased with thee, shall bee pronounced vpon thee, saying by Esay the Prophet: Our Lord hath made bald the heades of the daughters of Syon, and in stead of ornāmēt they shal haue shame; and for their shoes, & slippers, & chains pretious stones, p^{er}u^{er}s, glasse, & sweet sauors, they shall haue stinke; and for their girdles, they shal haue ropes; & for their crispe haire, they shal haue bald pates. These words our Lord said of women. And this holy martyr Ciprian saith; there be some rich women, & abundant in goods, which beare their treasure on the, & say they must vse their goodes. First let them know, that she is rich, that is rich in God; and shee is abundant in possession, that is, abundant in Christ: and those bee good, that be spirituall, diuine, & heauenly, which shall abide with vs in perpetuall possession. But and thou array thy body sumptuously, and goe gaily forth abroad, and entise the eyes of them that behold thee, and draw the sight of yong men after thee, and nourish the lust of concupiscence and fire, and kindle the smell of sinne, in so much that though thou perishest

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DOE

The Instruction of

not thy selfe, yet thou shalt cause other to
perish, and make thy selfe as a poysoner, &
a sword to them that see thee: Thou canst
not be excused as chaste in mind: thine euil
and vnchaste raiment shall reprocue thee: **U**
neither canst thou bee counted amongst
maidens and virgins of Christ, that so li-
uest that men shall loue thee inordinately.
Thou boastest thy possessions and virgini-
tie: but a virgin should not boast her rich-
es, seeing that the holy Scripture sayth;
What hath pride auailed vs? Or what
good hath the boast of riches done vs? All
they be passed as a shadowe. Thou sayest,
thou art rich, and thinkest that thou must
vse those that God would thou shouldest
haue. Use them, why not? But yet in good-
nes & good wates, vse them in such things
as God commaunded, and as our Lorde
taught: let them feele thy riches that doe
need: let them know thee to be of power:
get winnings vnto Christ of thy patrimo-
ny: feede God. This saith the martyr **S.**
Ciprian. Which things are a great deale
better for a Christian Woman to knowe
and doe, than that the Pagans do: and it
were meet for them to take heed vnto the
Phi-

a Christian woman.

Philosophers, and not to follow the deeds
of fools, & apply vnto the fantasies of mad
folkes, except wee would spend our life
madly and foolishly. But heere some man
would say: What: wouldst thou haue wo-
men to be filthy and fluttish? Nay verily,
I would not haue them so, nor my rules
be not so vncleane, nor I like not fluttish-
nes. And what maner a ones they shoulde
be, S. Peter, & S. Paule, two defenders
of the church, teach in two short precepts.
S. Peter saith; Let not the outward ap-
parrell of women bee decked with the
brayding of her haire, nor with wrap-
ping of golde about it, or goodly cloa-
thing: but the mind and the conscience,
that is not seene with eyes, if it bee pure
& quiet, that is a goodly thing, & excel-
lent afore God. And S. Paul saith; Wo-
men in their array should apparell them-
selues with shamefastnes and sobernes, &
not with braydes of their haire, or golde,
or pearles, or pretious cloathing: but as
women ought to doe, let them shew ver-
tue by good workes. When the Apostles
say these wordes, they bid not women be
fluttish and flubbered, nor foule with dirt

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and cloutes: but they counsell them from
superfluous raiment, and wil them to vse
meane clothing, & such as is easie to come
by. For measurableness hath his cleanes,
& that farre moze pure than the great ex-
cesse hath, as it is moze easie to keepe a li-
tle vessell than a great many. Let her not
be clothed with velvet, but with wollen:
no: with silke, but linnen, and that course.
Let not her raiment shine, lette it not bee
fluttish, let it not to be wondred on, no: let
it be to bee loathed. As for the wearing of
gold, or siluer, pearle, or pretious stones.
I see not what it is good for, sauing that
the vertue of some stones is moze sette by
than the shew, as Corall or Emerauld: if
at least waies those little thinges haue so
much vertue in them as men say: but now
mo seeke them for vanitie, that they may
seeme moze rich, than for the vertue. No:
let her not paint no: anoynt her face, but
wash it, and make it cleane: no: dye her
haire, but combe it cleanly: no: lette her
not suffer her head to be full of skurfe: no:
let her not delight to wash it in sweete sa-
uours, no: to keepe it stinking, no: looke in
a glasse to paint her, or trim her gaily by:
but

a Christian Woman.

but to haue a way, if any foule thing oz vn-
comly be on her head, that shee could not
els see: and then let her aray her self ther-
by, least any thing be in her face to defile
her, being els chaste & sober. Finally, that
which Socrates bad his schollers, let her
thinke spoken to her too, that they should
looke them in a glasse, & if they were faire
that they shoulde see least the minde were
foule: and if they were foule, that with the
beautie of the minde they should counter-
payse the deformatie of body. Moreover,
let an honest maide remember still, that
beautie hath brought many of them that
haue had it, into great pride, & manie of
them that haue seene it, into abhominable
sinne. Therefore many holy women haue
laboured to seeme lesse faire than they
were. As for this needeth not to bidde I
suppose, that a woman shall vse no mens
raiment, els lette her thinke she hath the
mans stomack, but take heed to the words
of our Lord, saying; A woman shall not
put on mans apparrell: for so to doe is
abhominable afore God. But I trust
no woman will doe it, except shee bee past
both honestie and shame.

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Of the liuing alone of a Virgin.

Chap. 10.

Holy wyters say, that death goeth
into the soule by the senses of the
body like windows, except a man be wise-
ly wary. Folke be colled and entised with
the pleasures of the world, wherewith al-
so the soule is caught and holden. There-
fore a maid should go but seldome abroad:
because she hath small busines forth, and
standeth cuer in iopardie of her chastity,
the most pretious thing that he hath. And
let her waite vpon her mother, not onely
when she goeth forth, but also at home:
which thing their mothers must also bee
charged with. Hierome counselleth Leta
that when she goeth to her manors place
in the country, she do not leaue her daugh-
ter in her house within the Cittie: let her
ne cannot, ne maye, to liue without you,
sayth hee: and when shee is alone, let her
feare. Which saying I would haue thus
vnderstood, that the mother shoulde take
the daughter away with her if she tarie a-
ny while. For els it is no need to take her
daugh-

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a Christian Woman.

daughter with her, as often as shee goeth
forth: and specially if she go to any feasts,
or marriages, or meetings of me, or any
other like place, that shee must goe to, or
to fulfill her husbandes pleasure, where
it is not meete for the daughter to goe: &
let there bee at home some good woman
keeper of hir chastity. For there is noe
greater mischiefe, than that, that is bred
at home, nor more lecherous. Now shalt
thou auoide that except thou eschewe it
utterly. What availleth it to saue the
wood from all harme, when there is a
woorme within, that eateth it. I know a
very good woman, which was made the
ouer-seer of the maides, that would not
correct and take away her sonnes, when
they played some what wantonly with
wenches, because shee loued them some-
what tenderly, nor keepe from harming
of their chastitie. Therefore it is to bee
taken heed of, that the womā, whome the
mayde is put in trust to, haue no wanton
sonnes, nor brethren, whom she dare not
be against. Let her not be onely chaste,
but also in countenance & grauitie, both of
wisdom, maners, & spech worthy to be
had

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had in reuerence, whose eies & looke they
will be afraid of, & not only their speech:
yea, & though they be her elder brethren,
that she feare nothing in doing her duety
of watch & keeping: So that she make all
thing belonging vnto her chastity, safe
with her presence, and such as would toll
them vnto wantonnes and vice, with her
example is to be driuen far away. But she
th at will be hyzed of a louer, to prouoke
to moue with speech and words, lacketh
the name of a reasonable creature: For
that is a diuelish thing, which a maide shal
flee fro, like as she would from an Adder
or a Serpent: which al folks should driue
out of the Country as a common destruc-
tion of them all. It cannot bee tolde,
howe much mischief such women bee
cause of. Therefore let not a maide once
abide the sight of such women. For they
bee very Cocatrices: and inspire poyson
with their looke, and slea with the onely
beholding. Nor let any man thinke, that
I speake this as a similitude beyonde the
very truth: For some bee so crafty, that
they can catch one with a looke, without
wordes: and some vse enchantments and
charmes,

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a Christian Woman.

charmes, whereof there bee many exam-
ples. Also with the onely looke and salu-
ting: this Serpent casteth a blot on the
yong woman, vnto whom hee speaketh &
looketh, namely there as such a woman
is knowen: beside the shame that she cau-
seth in that house, that she resorteth vnto.
Therefore let the maid flee vnto her mo-
ther, as vnto a sanctuary, & shew vnto her
what that vngratious body woulde haue
done: or els so auoyde and keepe her selfe
from her, that they that see it may per-
ceyue by her cheare, that shee feareth the
mischieuousnes of that woman: and so she
shall doe her selfe good with the deede: &
other with her example when shee shew-
eth other maids, what they ought to feare
in that woman. It wer good for the com-
mon wealch, that inquisition were made
of old pooze women, that the Ruler of the
Citty might know, how they get their li-
uing. Also of the seruants S. Ierome saith,
I would she shuld loue none of her maids
more than an other, in whose eare shee
should vse to round and tyele often, what
so euer shee sayth to one, let all heare it.
Let her bee content with a maide not
saye,

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The Instruction of

laire and wanton, that can sing a Ballet
with a clere voice, but sad, pale & butrim-
med. Also he saith to Demetrius: see that
none of her fellows do her harme, eyther
with nice raiment, or wantō words. Haue
nought to do with such women, that haue
pleasure to be scene and loued, and make
their boast that they haue such a faire lo-
uer, or rich, or noble: & beareth about let-
ters sent from him, and other while she w-
eth them vnto her companions, or tel his
deeds, or rehearse his words: this he did,
this he said to me: thus he cometh to me
thus he praiseth me: auoid them away, be
they neuer so neare neighbors, be they ne-
uer so rich, be they friends, kinsfolks, ali-
ans, yea though they be thy sisters, refuse
them, for they bee bitten of the wood dog
the deuil, & bee fallen wood themselves:
wherein there is no name so deare, that
ought to bring a maid to their company,
but rather the mother shuld kill the child,
the sister the brother, & the brother the si-
ster, sister the sister, & brother the brother.
Therefore the maid that will be ruled by
mee, shall passe the time with chosen vir-
gins like her selfe, & in good pastimes: &
other

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a Christian woman.

Other whiles with holy reading or communication, of such thinges as shee hath reade: but let her talke nothing of dauncing, or feasting, or pleasures, least her companiōs be moued with some false colour of delight: nor let no man be by. And when shee is left of her fellows alone in her chamber: let her not bee utterly idle, for it is icoperdous to bee idle, especially being alone: nor I would she should suffer her mind to muse, though it bee neuer so good & holy at the beginning: a womā's mind is vnsable, & abides not long in one place, it falleth from good to bad without any labour. And Syrus the Poet seemeth not without a cause to haue said; a womā that thinketh alone, thinketh euill. For Mary Magdalen, which sat at the foote of our Lord, & heard his word, did not onely vse the contemplation of heauenly things, but she did that, whether she read, or heard, or prayed. And so shall by mine aduise, not onely a maid, but also any woman. For in many places of this book we giue precepts for all women in generall. Therefore on the holypday, let her eyther read or pray: when shee is alone, & on the wo?

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 working daies likewise , or else let her
 worke. And it is no doubt, but the Angell
 found Mary doing some such thing which
 was afraide when shee sawe a mans face,
 where she was not wont. Therfore she is
 called in Hebrewe Alina, that is, as yee
 would say, a virgin closed in. And this is
 she that Esay the Prophet speaketh of in
 these words: Behold a virgin closed vp,
 shal conceiue and beare God and man.
 And onely that maide conceiueth Christ,
 whan few know, but only Christ. Ther-
 fore shall the Maide let no man into the
 house at home , but whome her father by
 special words commandeth to be let in: &
 in proesse of time she shall begin to help
 to ease her mother of her labour in the
 house, whom and her father together, she
 shall haue most deare of all thinges next
 God. And if they commaund their daugh-
 ter to goe in hand with wooll or flaxe , or
 any handy worke, she shall not onely ere-
 cute their commandment, without grud-
 ging, but also gladly , and with merry
 cheare, and that the moze dilligently and
 fearly, if the father & mother, get any part
 of their lining thereby, and then shall she
 thinke

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a Christian woman.

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thinke her selfe happy: & thinke that shee
rewardeth them, that she should of duty,
and to nourish them, that haue nourished
her. When a maid may for household busi-
nes be alone and pray, first let her giue
her selfe wholly to God, let her worshippinge
Christ, and aske pardon and peace of him,
and then consider her self to be a Christi-
an virgin, Christs spoule, and the follower
of Mary: and that the virginity of the
body is nought worth, except the mind be
pure withall, and if that be nothing to be
more cleane, nothing more pleasaunt to
God: & her selfe to be the follower of the
most holy Mother of our Lorde, & first of
all let her counterfeite her excellent ver-
tue, that sobernes and humlity of minde,
which was so great, that when she had all
things most goodly & excellent, yet was
she neuer the more hye minded or proude:
the most noble Maide y had of her linage
14. Kings and so many Dukes of Israell
comming of such a noble kinne, and rich;
also her selfe made riche of the wise men
her selfe most sayre, most wise, and well
learned, and yet for all that, howe euen a
mind did shee beare, how humble opinion

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she had of her selfe also, knowing of the
heauenly byrth, beeing mother of such a
sonne, yet disdained she not to haue a car-
penter to her husband, and to doe him ser-
uice, and to goe see her kinswoman, and
to be with her at laboring, and serue her.
She did set no more by her selfe, than by
any other: nor disdained none other in
comparisō to her selfe, neither for her kin
nor beautie, nor wit, nor dignitie: but she
thought her selfe wooorse than any other.
Therefore I hold not with it, that the
virgin mary should be painted so in silkes
and golden garments, and decked with
gammes and pearles, as though she had
any delight in such a thinge, when shee
was in earth here, but nothing lesse re-
presenteth her, & I had leauer she should
be pictured in a simple aray, and such as
she bled in deede, that we might haue a-
foze our eyes the humilitie of hir minde
more plainly, it might be an ensample
to teach rich men, & to comfort the pore:
and a pore mens stomacks may increase,
and a rich decrease, & both their stomacks
be brought to a reasonable meane, & nei-
ther the rich men dispaire, nor that pore
be

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 be ouer boldie to trust ouer much. There-
 fore by my counsel the maid shall follow
 her example, not with a faining and dis-
 sembling minde, but true & stedfast, leaue
 there be a worse vice lying vnder colour
 of vertue, as it were a poison vnder an
 wholesome thing, or a soze vnder a whole
 skin. Let women vse no faining, nor clo-
 king, to seeme good withal: nor let them
 not thinke, that they can cloake, or else
 chaunge the nature of thinges, the coun-
 terfaite is not like the very thing, the co-
 uered and shadowed is feeble and vn-
 sure, and shall be at last open & known. Ther-
 fore let a yong woman be in verbe as she
 sheweth, demure, humble, sober, shame-
 fast, chaste, honest and vertuous, both lette
 her seeme so, and bee so: and let her pray
 that she may truly represent with her li-
 uing, the holy virgin, and be therefore the
 more pleasant vnto Christ, that shall ac-
 knowlege her his spouse. Let her praye
 first for her selfe, that she may be increa-
 sen in vertue, & purpose of her holy cha-
 ritie, & other vertues. Secondly, for her
 father & mocher, brethren, sisters, kinfolk
 & other, for whom her duty is to pray: for

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prayer

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prayer shalbe most acceptable unto God,
and most effectuell to obtaine, because it
commeth of a pure & holy mind, and most
Christian. I would she should vnderstand
what she praieth, or els speak in that lan-
guage that shee doth vnderstand: whatso-
euer she prayeth in latin, let her get it de-
clared to her in her owne tongue before
of some body: no; let her not weene, that
prayer standeth in the murmuring and
wagging of the lips, but in the heart and *W*
mind, when she lifteth vp her mind from
these vile thinges on earth, to heauenly &
diuine thinges. And wher we be comman-
ded in the holy Communion, where it is
said, Sursum corda, y is as much to say, as
lift vp your hearts: we answer, Habe-
mus ad Dominum, that is to saye, wee
haue them lifted vp vnto our Lorde: in
which answer full many lie, that when
they say so, thinke in deede vppon some
worldly businesse. But Christ saith, that
true worshippers be these, that worship
the Father in spirit: and that this wor-
shipping is most pleasant vnto him, and
this prayer most acceptable. Therefore
let her see that her thought & minde dis-
corde

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a Christian woman.

Goide not from her wordes: let her speake
the same within, that she speaketh with-
out, yea and holde her tongue outwardly
and shee will, or talke of other matters;
so that shee crye, vnto God inwardly, and
say with the spouse; I sleepe, and my Conscience
hart waketh.

Of the vertues of a woman, and exam-
ples of her life, Chap. II.

A Woman shal learne the vertues of
her kind altogether out of bookes,
which she shal either read her selfe, or els
heare read. And it becommeth euery wo-
man to be furnished with all kind of vertue,
but some be necessary for her: as all vice
is shamefull, and some abhominable and
cursed, & some vertues be for wiuers, some
for widowes, some for religious women:
but I will speake of such as belong vnto
the holy kind of women. First let her vn-
derstand, that chastity is the principal ver-
tue of a woman, & counterpoiseth with al
the rest, if she haue that, no man will looke
for any other, & if shee lacke that, no man
will regard other, And as p Stoick philoso-

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phers reckon, that all goodnesse standeth
 in wisdom, and all ill in folly, inasmuch
 that they said, onely the wise man to bee
 rich, free, a King, a Cittizen, faire, bold &
 blessed: and a foole, poore, a thall, an out-
 law, a stranger, foule, a cowheard & wret-
 ched. Likewise it is to be iudged of chastie-
 tie in women, that she that is chaste is fair,
 well fauored, rich, fruitfull, noble, and all
 best things that can bee named: and con-
 trary, she that is vnchaste, is a sea and trea-
 sure of all shewes & from shamefastnes &
 sobernes bee the inferable companions
 of chastitie, in so much that she cannot be
 chaste that is not ashamed: for that is as a
 couer and a vail of her face. For when
 nature had ordained, that our faces should
 be open and bare of cloathes, shee gaue it
 the vail of shamefastnesse, wherewith it
 shoulde bee couered, and that for a great
 commendation, that who so did looke vpon
 it, shoulde vnderstand some great ver-
 tue to be vnder that couer: nor any man
 should see it couered with that vail, but
 hee shoulde loue it: nor anie see it naked
 of that, but he shoulde hate it. Our Lorde
 curseth an vnchaste woman, saying; Thou
 hast

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hast the face of an harlot, thou art past shame. Of shamefastnesse cometh demurenes and measurablenes: that whether thee thinke ought, or say, or doe, nothing shall bee outragious, neither in passions of mind, nor words, nor deeds, nor presumptions, nor nice, nor wanton, pierce nor boasting, nor ambitious, and as for honors, she will neither chink her selfe worthy nor desire them, but rather flee them: and if they chauce to her, she will be ashamed of them, as of a thing not deserved, nor bee for nothing high minded, nor cher beauty, nor propernes, nor knowen, nor riches, being sure that they shal soone perish, and that pride shall haue everlasting paine. Now sobernes keepeth continence like as drunkennes and excess vtuerth it out. Every man wottereth what followeth surfet. And vnto sobernes is tained measurable & slender diet, which things be in householding the womans part, as Plato and Aristotle say full well. The man getteth, the woman sauerth and keepeth. Therefore bee hath stomache giuen him to gather lustily, and she hath it taken from her, that she may warily keepe. And

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of this sobernes of body, commeth sober-
 nesse of minde: noꝛ the fantasies of the
 mind shal as they were drunke, trouble &
 diseale the quietnesse of vertue, but that
 she may both thinke well and do wel. Let
 her apply her selfe to vertue, and be con-
 tent with a little, and take in woꝛth that
 she hath, noꝛ seeke foꝛ other that shee hath
 not, noꝛ foꝛ other folkes, wh ereof riseth en-
 uy, hate, oꝛ curiositie of other folkes mat-
 ters. The deuotion of holy thinges most
 agreeth foꝛ women. Therefore it is a far
 woꝛse sight of a woman, that abhorreth
 deuotion: she must haue much strife with
 enuy, which is both a foolish vice & shame
 full in women, & yet I wote not how it
 assaulteth them the most soꝛe: but she that
 is of good behauiour, and hath enough to
 serue her with, shall haue no cause to en-
 uie other, noꝛ be curious in any other ho-
 dies house: and shee that is shamefast, so-
 ber, and reasonable of mind, shall neither
 be outragious, angry, noꝛ fall to railing,
 crueltie, oꝛ beaustlines. Foꝛ when it is na-
 turall foꝛ women to be kinde and gentle,
 because they be feeble, and need the ayde
 of other, who can be content with outra-
 gious

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glorious ire & cruelty in a woman: in so much
that she should spill that she cannot save,
if need were, and to keepe her vengeable
mind vnto time and occasion of reuenge-
ment?

Such a woman were worthe for to
haue so much paine, that she should be e-
uen oppressed and abused with number &
weight of it, & grant her selfe overcome,
and leaue her minde of anger, vengeance,
& other madness. For a foolish woman str-
ueth euen with wild beasts in anger and
enuie, because their tender & light minds
thinke euery offence painefull & intolle-
rable, and worthe to bee greuously pu-
nished: and small and light matters seem
great & greuous to foolish folks. There-
fore except a woman eyther eschewe by
craft, or overcome by power such bitter
enemies, it is leaue at least she be destroied,
& haue euermore paine, both in this
life, and in another. Now I suppose it be-
shewed plain enough, that chastitie is as
the Queene of vertues in a woman, and
that two inseparable companions euer
follow it, & that of shamefastnes cometh
sobernesse, of which two cometh all the

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other sort of vertues belonging vnto women, demurenes, measure, frugality, scarfitie, diligence in house, care of deuotion, meeknesse: which vertues I shal declare all largely in another place, and she shall finde them all moze abundantly increased of holy and wise men. Beholde the image of honestie drawn in picture, being so goodly and excellent of beautie, that if it could bee seene with our corporall eyes, as Plato saith in the booke called Phedo, it would take folks wondrously with the loue of it selfe. For no beauty hath so enamoured so our eyes, and taketh & holdeth, as honestie should both take and lead with her, if shee were opened & shewed vnto vs. Also the maide shal gather by hearing & reading holy examles of virgins, which she may followe, whome shee may desire and labour to be like, and specially, as I haue saide, the most excellent and flower of virginitie, the mother of Christ, God and man: whose life, not only maids haue for an example to forme and fashion themselves after, but also wiues & widowes, for she hath beene all thinges vnto all folks to prouoke al, and to bring them



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a Christian Woman.

them vnto the example of her chastitie:
vnto virgins the most demure virgin: vnto
wives, the most chaste wife: and vnto
widowes, the most deuout widow: She
was the first that tooke this strange way
of virginitie with a bold stomacke and
holy purpose: she was the first that liued
aboue the worldly custome in marriage,
an Angels life: with out carnall vse: in so
much that she tooke her a keeper of her
chastitie, rather than her husband: which
because they were wonders, therefore
brought she forth a sonne more wonder-
fully: that nature wrought on. And when
she was widow, because she liued all in
spirite, she lift vp her selfe aboue the na-
ture of the body, yet liuing in the body,
hauing in God a sonne most obedient,
and most chaste spouse, and most cher-
ishing father, that because she forsooke all
thinges for God, she might finish all things
in God. But what do I holy virgin?
What do I enterprise to speak of thine
infinite prayers: Nay, nay, that is for my
dull witte & rudenes of language, or this
litle roune, wee had neede of great
time & pleasure therunto, and prompte
eloquence

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eloquence, and wit and cunning most
excellent. But you virgins followe her,
as many as will keepe your virginitie,
safe and whole: Followe her wities, as
many as care for pleasing of your hus-
bandes, and lyst to perforce, that yee
haue swoyne: you widdowes beholde her
in whom you shall haue both fruitfull
consolation of the losse of your husbnde,
and counsell of keeping your chyldren, &
example of leauing the residue of your
life. There hath followed this virgins
gins order mighty great companies of
our thousandes, as the Psalmist saide:
There shal bee virgins brought vnto the
king after her, whose acts shall profit, not
onely them that are now, but also all that
shall come hereafter in example, And Hi-
stories doe tell of Pagan virgins, that
were famous only by chastity: Of whome
S. Ierome wryting against Iouinia, grud-
ged not to rehearse a number out of the
histories of the Greekes, because he sawe
that in this manner of matters, folks wil
bee moued much with examples. For it
seemeth not very hard, to do sometime y
hath beene done. And he reciteth many, y
had

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had rather loose their liues thā their virginity. For I will not doe such a displeasure vnto that most auncient & holy man, as either to passe as superfluous that hee hath told, or to rehearse it after other manner, but by and by write here as hee hath put in his booke. So then sayth he in this wise, the thirty Tyrants in Athens, when they had slayne Pheon at a banquet, they commanded his daughters young maydes, to be brought vnto them, & so be stripped naked like harlots, & to play on the flore bloody of their fathers blood, with vnccomly and wanton gestures: which for a while dissembling the countenance of their sorrow, after y they sawe the folks merry with drinke, they went forth, as it wer to doe their naturall necessity, & embracing one another cast downe themselves into a well, that they might saue their virginity. Another daughter vnto Demotio y prince of y Ariopagites, when shee heard y her spouse Lehostines was slaine, which was y cause of Lamias war, slew her self, affirming y though her body was yet vntouched of any man, yet if she were married vnto any after, shee shoulde haue a
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second husband, because in mind she was married vnto the first. The Spartans & the Pellessians had friendship and confederation together a long time, insomuch that they vsed to sende either vnto ocher virgins to doe certaine sacrifice: So on a season, when the Spartans had sent fiftie virgins, & the Pellessians would haue deflowred them, of all that great number was not one founde, that would consent to that abhominable deepe, but all dyed gladly for their chastity. Therfore many a day there was great warre betweene them, & in long space Marmertia one of their Cities was destroyed. Aristoclides the tyrant of Orchomene, loued a maide of the citie of Stimphalis, who when her father was killed, fled vnto the temple of Diana, & embraced the image, nor coulde he drawne from thence againe, but was slaine in the same place. For whome all the lande of Arcady was so sore mooued, that they made open war to reuenge the maids death. Aristomenes of Pelene, a good & iust man, when he had conquered the Lacedemonians, & on a time as they kept a festiuite in the night, called Hiacyn-

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cythina, took away 15. maidens, that
were playing in company there, & fled a-
way by night with them: and when some
of his men would haue deflowred them,
he charged them as wel as he could, that
they should not do so: and at the last some
that would not obey, hee put to death, to
fear the rest withall. After, when these
maidens were redeemed againe by their
friends, and they sawe this Aristomenes
sued for the death of a man, they woulde
not go home, but lye prostrate at the feet
of the Iudges, until they sawe him quit,
that was defender of their chastity. How
should we sufficiently praise the Daugh-
ters of Seedalus of Leucitres, a Towne
of the country of Boece, which their Fa-
ther being from home, as wee reade, had
receiued two young men by the waye of
Hospitalitie, and they drunke with ouer
much Wine, in the night rauished the
maidens, which when they had lost their
virginitie, would liue no longer, but kill
one another. Also the maidens of Locrean
be worthy to bee spoken of, that had a cu-
stome in their countries to be sent yearly
vnto Illium: which custome had continu-
ed

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ed a thousand peares, no: yet was there
 tier heard tel, that any had rejoyce & name
 of distaining their virginity. Who can
 let passe unspoken of the seven maydens
 of Milesie, which when the french men
 destroyed all about their Country, killed
 themselves, lest they should be compelled
 to any villany, leauing an example vnto
 all virgins, that vnto an honest minde the
 chaste purenes of body ought to bee more
 regarded than the life: Nicanor after he
 had conquered Thebes the Citie, was ta-
 ken in the loue of a maiore that he had ta-
 ken prisoner, & would haue married her,
 which thing might haue pleased a poore
 prisoner, but she set more by her virginity
 than by his kingdome, & there killed her
 selfe, which thing he made great sorowe
 for, holding the deade body in his armes.
 Grecke writers tell of an other maiore of
 Thebes, that when her enemy a Mace-
 don had deflowred her, a while she dissem-
 bled her anger, and after founde the cor-
 rupter of her virginity sleeping, whome
 she slewe, and after that her selfe, for
 that she had auenged her selfe of that ab-
 hominable villany: no: she would liue no
 longer.

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longer, than she had her virginity: nor die
till she had auenged her chastity. All this
sayeth S. Ierome. Therefore Christian
women may bee ashamed, if any shame
be in them, that do not keepe their chasti-
ty truely: liuing vnder the most chaste
Christ, sonne of the most chaste mother, &
in the moste chaste church and sayth, and
seeing that Pagans, worshippers of filthy
Iupiter, and bawdy Venus, haue set more
by their chastity, than all other thinges.
Whereto should I recite here the exam-
ples of holy virgins, to moue them with,
that be not ashamed that Pagans should
be once named: Whom should I special-
ly shew them to folow example of among
so many thousands, Tecla, or Hagnes, Ka-
therin, Lucia, or Cecile, Agatha, Barba-
ra, or Margarita, or Dorathe, or rather y
holye stocke of the eleuen thousande vir-
gins, which all had leauer dye, than they
enimies shoulde do they: cursed pleasure
with them: Thou shalt scarce finde two
men that shall so steadfastly agree in that
holy purpose: wherein eleuen thousande
tender virgines were so fast and sta-
ble. There were infinite in number,
that

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that had leauer be killed, be awed, strang-
led, or stoned, or haue their thyrotes cut,
then loose their chastitie, which when
they would not slay themselves, yet they
sought craft to come by their death, when
they were in leoparde of their chastitie,
as Brasilla, a noble maide, bozne in Dir-
rache, a citie of Italy, which when she
saw her ennemie to come to bereiue her of
hir virginity, promised vnto him, that
if he would do hir no villanie, she would
giue him an hearbe, whereof if he were
anoynted wth the iuyce, no weapon should
feare him: the man of warre was con-
tented with the offer. So she went to the
next garden, & there tooke vp an hearbe,
the first that came to hand, and bad him
auenter v^{er} first p^{ro}ofe on hir self, of the
vertue of the hearbe, & anoynted hir th^{ro}at
therewith, and bad him smite, to assay:
so he smote & kille her. Neyther Saint
Jerome disalloweth, that a woman kyll
her selfe, to saue hir chastitie with. And
S. Ambrose in v. 3. booke, that he wri-
teth of virgins, setteth against this doubte
the example of Pelegy v^{er} martyr, saying,
there needeth none other confirmation,
where

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where we haue the deed of a virgin and a
martyr of xv. yeeres of age, which with
her mother & her sisters together, cast her
self into a water. S. Euseby in the eccle-
siasticall historie saith, that one Sophro-
nia a noble woman, when shee sawe her
husband that was the chiefe officer of the
Citie afraid & vnable to defend her good-
nes against the foule and vnlawfull plea-
sure of Maximine the Emperour, closen
her selfe in her chamber, and there killed
her selfe: and yet the Church hath allow-
ed her for a martyr. All these examples of
Chastitie bee reade in the Church. How
dare an vnchast & a naughty woman come
thither, nor be abashed to bring a brothell
into the company of virgins, & defile those
pure eyes with her filthie looks, & pollute
tender yeares with her corrupte holers?
Thou vngracious woman, darest thou
name Catherine, Hagnes, or Barbara, &
style those holpe names with thine vn-
pure mouth? Darest thou name thy selfe
by any of those names, & make thy selfe
in name like vnto them, to whom thou
art so vnlike in conditions, & a verie dea-
ly enemy? How commeth it not to thy
remembrance

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remembrance, when thou bearest thy self
 called what manner of one shee was,
 whose name thou bearest: And when thou
 rememberest, that shee was so pure chaste
 and good, and again thy selfe so vnpure
 vncaste, and vngenerous, dost not thou
 rage daie and night, for thought and re-
 pentance: O thou most shameles of all
 women, how darest thou celebrate the na-
 tinitie of the most pure virgin, that art
 thy selfe unworthy euer to be borne: and
 darest thou shew thy shamelesse face vnto
 her most demure eies: And wouldest thou
 haue hir to looke at thee so ouer-covered
 with naughtynes, which when she was in
 this world, was neuer woont to see nor
 heare no men, not though they were full
 good: It were better for thee, neuer to
 come into their sight, least they auenge on
 thee, by iniurie of their kinde: nor to name
 thy selfe by their names, least they punish
 thee for fylling their names. And I speak
 in earnest, for heere is no place to haue
 in: there should be made some decree, that
 none vnhonest woman should bee called
 Mary. For why, doe not wee giue as
 much honour vnto that name, as the
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to kisse them, nor grope, nor pluck at the.
What should that serue for, but to rype
them and prepare ready for such as be
more lewd: that if they desire any vnhon-
nest thing, the women set in heate there-
with, shall think on such things as should
touch their chastitie: nor in a great court
I would they should not creepe into cor-
ners. What would they say there, that o-
ther folkes may not heare: if they pur-
pose to speake of that, that is pure and
chast: Yet they I would there should be
many words betweene young men and
maides, though folkes bee by, except they
bee so pure and honest, y no suspect of ill
can come of them. For some men be so cras-
tye in naughtinesse, and can wrap in dark
sentence their mindes in such wise, that
they may be vnderstood of her what they
meane, by that they speake vnto her, and
yet shall the double sence cause, y they
may denye that they meant so, & blame
her for wrong taking their words, & vn-
derstanding them in euill sence, which
they spake for no harme: and then they
set much by their owne wit: when they
bee cunning in these craftes, though they
be

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be deuoyde of all goodnesse, but able and cunning enough to doe ill: which thinge doth not produce any great wit, but an exercise in naughtines: which as Seneca sayeth is worse, and more foule, than is a dull and sluggish wit. For wit is not to be reckoned in subtilties and deceiptes; except wee will reckon Deuilles more wise than Angells: but one good Angell is more wise than al the diuels in hel. A few wordes, it is good to haue very litle or nought to doe with men, & speake very few wordes with them, & those full of sobernes, honestie, and wisdome: nor thou shalt not thereof be reckoned the more moose and foole but the more wise. And if iudgment should be giuen of thy disposition, I had leauer ill folkes should reckon thee rude, than good folkes bad. Tell me how much rearest thou in all the historie of the Gospell, that the blessed virgin euer spake: The angell commeth in vnto her: and she finisheth y matter with few wordes, and those wise & sad, and also holy she goeth for to see Elizabeth, and speaketh to the praise of God: Shee bringeth forth a sonne which is God: Shee

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Pagans gaue to some of their folkes.
For in Athens, when Hermodius & Aris-
togeniton had banished the tyrantes out of
the cite, there was by decree determined
that no bondma, or any that occupied any
vile craft, should be called by their names.

How the maid shal behaue her selfe
beeing abroad. Chap. 12.

Forth she must needs go sometimes,
but I would it should bee as selde
as may be, for many causes. Principally,
because as oft as a maide goeth forth a-
mongst people, so often, shee commeth in
iudgement & extreme perill of her beau-
tie, honestie, demurenes, witte, shamefast-
nes, and vertue. For nothing is more ten-
der, than is the fame & estimation of wo-
me, nor nothing more in danger of wrong
inso much that it had bin saide, and not
without cause to hang by a cobwebbe,
because those thinges that I haue re-
hearsed, be required perfect in a woman:
and folkes iudgements be dangerous to
please, and suspicious: & as Ouid saith,
we be quicke enough in beleeuing the

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yll. And as Cicero sayeth, Nothing fleeth
more swiftly than an ill worde, nothing
goeth sooner forth, nothing is sooner ta-
ken, nor broader spread: that if a slander
once take holde in a maides name by
folkes opinion, it is in a manner euer-
lasting, nor cannot be washed away with-
out greate tokens and shewes of chastitie
and wisdom. If thou talke litle in com-
panie, folkes thinke thou canst but litle
good: if thou speake much, they rechen
thee light: if thou speake uncunningly, they
count thee dul witted: if thou speake cun-
ningly thou shalt be counted but a shrew:
if thou answere not quickly, thou shalt be
called proude, or ill brought up: if thou
answere, they shall saye thou wilt bee
soone overcome: if thou sit with demure
countenance: thou art called a dissem-
bler: if thou make much mouing, they
will call thee foolish: if thou looke on any
side, then will they saye, thy minde is
there: if thou laugh whē any man laugh-
eth, though thou doo it not of purpose,
straight they will saye thou hast a fantasie
vnto the man and his sayings, and that it
were no greate maisterie to winne thee.

¶ Where

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Whereto shoulde I tell, howe much oc-
casion of vice and naughtines is abroad:
Wherefore the Poet seemeth to haue
sayde not without a cause: It is not law-
full for mayds to be seene abroad: How
much were it better to abide at home,
than goe forth and heare so many in-
iurmes, and so diuers bypon thee, and be
in so many leopards: For there is none
that had more need to follow this grecke
saying, I live vnknewen: Wherefore Tu-
cidides sayde, she was the best woman, of
whome was least taske, either vnto her
praysse, or dyspraysse: A woman shoulde
be kept close, nor be knowne of many, for
it is a token of no great chastity or good
name, to be knowne of many, or be songed
about in the Cite in songs, or to be mar-
ked or manned by any notable marke,
as white, lame, gogle eyed, little,
great, fat, maimed, or shutting, these
ought not to be knowne abroad in good
women. Why then say some, shoulde we
neuer walke out of our owne doores:
Shoulde we euer lye at home, that were
as though wee shoulde lie in prison: For
so doth some proud fooles take this say-
ing,

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ing, that desire to see and to be seene. May
 verily they shall goe forth sometimes, if
 neede require, and if their Father com-
 mande or their Mother: but afore she go
 forth at doore, let her prepare her mind &
 stomach none other wise, than if she went
 to fight. Let her remember, what she shall
 heare, what she shall see, & what her selfe
 shall say. Let her consider with her selfe,
 that some thing shall change on euery side
 that shall moue her chastitie & good mind.
 Against these parts of the diuell flying on
 euery side, let her take the buckler of sto-
 macho defended with good examples and
 precepts, and a firme purpose of chastitie,
 and a mind euer bent toward Christ. And
 let her knowe that shee goeth but to ha-
 nity, which least shee be taken with it,
 she had neede to provide wisely, and that
 that shee shall see forth abroad, is to bee
 counted none other thing, but a shewe of
 the life of the worlde: by whose vices let
 before her eyes, she may learne, not onely
 to keepe her selfe out of contagiousnesse,
 but moze to amend her owne faules: and
 that what houre soeuer shee turneth her
 selfe from God vnto men, whether shee
 like

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like the oze be liked of them; she forsaketh
Christ, & of his spouse suddenly becōmeth
an adulterer. If shee see any goodnes, let
her loue it for Christ; if she see any euil, let
her flee it for Christ: let her take heed ne-
uer to garnish her selfe. If so, noz so go, noz do
oz speake so, that she be the diuels snare to
catch mē in. She should not only do none
ill her selfe, but as much as she can so be-
haue her selfe, that she be none occasion to
other of dooing ill: oz els shall shee bee a
member of the deuill, whose instrument
she is alredy, & not Christs. They say that
the holy virgin Mary was so demure and
sad, that if any man cast a wanton eye vp-
on her, that foule heat was all quenched;
as if a man had cast a firebrand into the
water. Now when she is appointed with
these thoughts and such other, let her go
foorth with her mother, if she haue any, &
haue leave to go, if she haue no mother, let
her go with some sad womā, that is a wi-
dow, oz wife, oz some good maid of vertu-
ous liuing, sober of speech, & holy shame-
fastnes. Homer writeth, that y chast wo-
man Penelope, did come foorth into the
company of hit woets, not alone, but with

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two honest maides in her company: and also hie Donne Telemachus was among them sitting. And S. Hierome comma-
beth, when she goeth forth abroad, let her not beare her breasts & her neck bare, but hide her face, and with scarcely an eye open to see her way withall: Neither, let her desire to see, nor to be seene, nor cast her eyes unstable hither and thither: nor be busie to know, who dwelleth in this place, or in that, which ought scarcely to knowe her owne neighbors. Wee would haue all this, saue the eyes to lead her the way. For I cannot see, what honesty or goodnes can be in shewing of the necke bare: howbeit that may be suffered; but to bare the breast and the paps, and betweene the shoulders on the backe, & almost the shoulders, how foule a thing is that, as the common saying is, a blind man may espie, when those that see it, some abhorre the abhominableness, and some wanton men, seeing the parte of the bodie not vsed to be seene, are sette on fire therewith. Wherefore were gloues ordained, but to hide the hands, that they shoulde not appeare, except it were in worke: Wee reade, that the mapes of the

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the City of Milete were in suche a rage
in old time, that in diuers places they ha-
ged themselues, or any remedie could be
found. For that cause, there was com-
manded vnder great paynes, that they
should not doe it: they set not by paynes,
nor in deede there is no payne soer than
death, and as for that, they went to on
their owne mindes. Then were they
watched & kept, yet found they the mea-
nes to vit to all they keeping: then at
last there was commandment geuen, that
which soeuer killed her selfe, should bee
drawen naked & bare, throughe the mar-
ket place of the towne in the open daye:
and that payne onely made them afeard:
for they would not be scene naked, no not
when they were dead. O incredible ve-
murenes, & woorthy to be spoken of, they
that feared not death, the extreamest of
all sorrow, yet dread they honestie in the
dead body: and so was that rage sealed.
And moreover. Nature her self, the wise
mother of all thinges, prouideth for the
honesty of womē. For a wondrous case, Pli-
ny in his natural history writeth, & mens
bodies cast into the Sea swim vpright,
and

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and womens on the belly: so nature hath care and respect to womens honesty, and yet they themselves set naught thereby. In going, let the woman neither walke ouer fast, nor ouer slowly. Now when she is in cōpany of people, let her shew great sobernes, both in countenance & al the gesture of her body, which thing let her not doe of any pride, or to make hir selfe the more comely, but of sober and verie christian minde: nor let hir not behold men much: nor thinke that they beholde her. Now if the mē sit a part, and talke together beholding her, yet let not her thinke y they talke of hir, nor looke at her. For some maides and yong women, that haue gotten an opinion of beauty and pretiness in themselves, ween that euery mā looketh at them only & speaketh of them, and if any mā looke at them, though it be but by chance, nothing thinking vpon them, yet ween that they looke at their beauty, & then they smile: and because they will not seeme to laugh at that matter, they cast forth some trifle y they think should make folks laugh. A mā may sometime see. 20. sitting together, whom if a man beholde

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them, they will laugh at once, & say, they
laugh at some word or deed of some of
themselves, which is neuer a whit worth
the laughing: but that euery one thinketh
her selfe so wonderous faire & goodly to
see & behold: in which doing, they plainly
shew their owne folly and lightnes. But
the maide that will doe after my counsel
shall not set by her beauty, nor iudge her
selfe faire: nor laugh at foolish or lewde
words: nor shall reioyse to be much look-
ed vpon and to be a talking stock for yonge
men, when she hath more cause to weep
for it, that she most excellent goodnes
that she hath should be assailed by some
ny crafts and enemies, and that her face
doth enflame yonge mens mindes vnto
foule & vnlawful lusts, whom she know-
eth not whether she can withstand or not.
And forasmuch as wee see her in hand with
laughinge, which is a signe of a verie
light and dissolute minde, let her see that
shee laugh not vnnecessarily. For this
I need not to bid her, that shee shall not
laughe againe vnto yonge men, that
laughe towards her, which none will do
but she that is naught, or els a foole. Let
her

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her not suffer to be plucked at, or to bee
 touched wantonly: let her chaunge her
 place, or goe away, and neede be: let her
 giue nothing to no man, nor take ought
 of any man. The wile man saileth: Vee
 that taketh a benefite, selleth his liberty.
 And there is in Fraunce & Spaine a good
 saying. A woman that giueth a gifte, gi-
 ueth hir selfe: a womā that taketh a gifte,
 selleth her selfe. Therefore an honeste
 woman shall neither giue, nor take. Full
 of talke I would not haue her, no nor a-
 mong maides: For as for among men to
 be full of bable, I maruell that some re-
 gard shame so litle, that they do not dis-
 praise it. That custome was confirmed,
 as I crow, by the decree of the diuul, that
 women should be praised for talking elo-
 quently & promptly with men, and that
 by many howers together. What I praise
 you, should an ignorant maid talke with
 a young ignorant man of goodnes, & cur-
 ing enough in naughtyness: what should
 fire & towne do together? What should
 they talke of so long? What (I am sure)
 of Christ and the virgin? Nay but rather
 by their communication they shall be in-
 censed

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censed and kindled, and whether they
will or no, shall be compelled to talke of
their heart: and such they call women of
court, and I trauel wel, of such courts as
be now a dayes, that be euen the fathers
of outrageous vice, and the seats of Sa-
than: which not only a Christian bodye
shall keep them from, but also Pagans, if
they haue any wit or good mind. But ye
will peraduenture saye, they bee not all
naught. First, I cannot tell that: and
though they be chaste of body, yet bee they
vnchaste of minde: and though they bee
good of body, yet be they comyn in hart.
For they lacke nothing to make them
nought, but a good and conuenient occa-
sion, because they be euer in the eyes and
company of many folkes. But whereto
should I dispute with these folke: what
good man will allow this? Or who will
like it, but such as neuer knewe so much
as a shadow of honestye: Which would
if they coulde bring it to passe, haue all
women naught, that they might the
more easily fulfill their vnlatiable lusts
which bee theselues drowned vp to both
the eares in vice, unhappinesse, & vnchast-
tinesse,

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tines, that they can neither see their own
 vice, nor other mens. First let them put
 off that cursed darkenes, wherewith they
 be ouer laden: and then shall wee beleue
 their iudgements of vertue. As for a yong
 woman and a yong man, to talke of loue
 in a cojner, is not meet, thogh they were
 brethren and sisters. There maye be re-
 hearsed manie olde examples and newe,
 both of vices that haue been done among
 brethren and sisters, hauing occasion and
 time secret. So Amon son of king David
 deflowred his own sister Thamar: so Ca-
 nus lay by his sister Byblis. S. Augustine
 woulde neuer dwell wth his sister in house:
 hee saide it was naught to see a woman,
 worse to speake with her, & worst of all to
 touch her. Pion an holie Abbot, had a si-
 ster sore sicke, which when hee was de-
 sired to goe speake with her ere she died,
 he closed vp his eyes, and was lead of an
 other body vnto her chamber, and talked
 with her, and so departed away. Neither
 I woulde not haue brethren to playe
 with their sisters, nor kinse-men with
 their neare kinse-women, ore they neuer
 so good, and chaste, and continent: neither
 to

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She is lauded of the Angells, worshipped
of the heardmen, and holdeth her peace,
gathering & keeping in his remembrance
all their sayings. Shee was honoꝛed of
the wise men of the East, that came thi-
ther a great way: & what dost thou reade,
that euer she spake? Some other perad-
venture would haue asked of their coun-
try, of their treasure, of their learning, or
of the starre: but she, as became a young
mayde, spake neuer a word. She offereth
her sonne in the Temple, & when Symeō
propheesied of him, an other would haue
asked some mo thinges, or els the reason
and manner of those that he tolde. The
old man turned his saying vnto the maide,
speaking of her sonne: For he is put for
a fall and a raising againe of many in Is-
raell, and a signe, against whom there shal
be speaking, & a sword shall cut thy hart,
vnto the end that the thoughts of many
hartes in Israell may be opened. Some o-
ther woman would haue asked, whē, how,
and where it should haue bene: but we
read not, that she said any thing. She lost
her dearest son at Ierusalem: & when she had
sought him thre daies, & at the last found
him,

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hōn, how many wordes said shee to him:
 Sonne, why hast thou serued vs so: Loe
 thy father, and I sought thee carefully.
 After that when he was of more age, at
 a marriage, she said no more but this: son
 they haue no wine. And at the crosse she
 was cleane dumb: she asked neuer a whit
 of her son, neither with whome he would
 leaue her, nor what he would commaund
 her to doe, when he died: for shee had not
 learned to prattle amonge folkes. All
 mayds, and al women followe you hir: for
 she was but of few wordes; but wondrous
 wise. Theano Metaponina a Poet, and
 a maid excellent cunning, reckned, y^e si-
 lence was the noblest ornament of a wo-
 man. And Sophocles is of the same opini-
 on: for with silence both wisdom & cha-
 stitie be sweetly powred. Thou art none
 Accourney of law daughter, nor pleader
 not in court, y^e thou shalt neede so quaille
 either thine owne, or thy elents matter,
 except thou speake. Hold thou thy peace
 as boldly as other speake in court: & so
 shalt thou better defende thy chastity,
 which afoze iudges shalbe stronger wth
 silence than with speech. We read in hi-
 stories,

a Christian Woman.

stories, that a child was once brought in-
to y^e common place of the city at Rome, up-
on a matter of chastitie, and with holding
downe his eyes, on the ground, & still si-
lence, defended his matter better than he
should with long orations of Orators.
But now to speake of women, Susan ex-
cused her selfe of the crime of adulterie
with silence, & not with words. Now let
vs heare S. Ambrose. The holy womā
Susan held hir peace, & ouercame hir e-
nemies: for she defended not hir self wth re-
soning of words, nor with speech of any
attorney, but the holy womā her self hol-
ding hir tongue, her chastity spake for hir.
Also in the booke of virgins he saith on
this wise: I had leuer a maid should loue
too little talk thā too much: For if women
be commāded to hold their peace of holie
matters in the church & aske their hus-
bands at home: what shold maids do sup-
pose you y^e while, in whom shamefastnes
garnisheth their age & stillnes commē-
derth their shamefastnes? For she shal not
only among mē, behaue hir self so, but al-
so among women without presumptuous
speeches, or vaine ptheses.

¶ 2

which



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Which thing when it is vnccomly in me,
it must needs be in womē abhominable:
noꝝ vse hit voyce to be leat & mce, noꝝ see
her colicence to trusty & frowning, noꝝ
ouer sad and sorrowfull, oꝝ disdainfully,
noꝝ bluely, noꝝ full of pleasure, oꝝ ouer
cherifful, oꝝ vnsable, oꝝ wandering, oꝝ dis-
solute, shewing tokens of a minde there
vnto according. Some be so subtile min-
ded, that among their companions they
babbie out al at large, both their own mat-
ters & other folkes, noꝝ haue no regarde
what they say, but what soeuer cometh
on their tongues and: & thereof cometh
a fanciesie to lie, when they lack truth: and
hereof ryseth the fable by them, that of
one raiyne made an hundred, and of one
flaine, a thousand, and of a meane dog, one
more than an Elliphant of Ynde: in so
much that now no man can finde wordes
to repprehend that vnsatiate & shamefull
thing withal accordingly. Every body ta-
keth the matter with mirth and sport,
who so cantele a thing the most shamefull.
Some babble because they thinke them-
selues they can doe no good without they
talk, oꝝ els that they be not halfe friend-
lye without they prattle out all sea-

crets they can vnto other, though it be
right iequardous. Wherefore many wise
men tooke occasion of that, to giue pre-
cepts, that men should neuer couit their
counsel vnto womē, neither to his sister
his mother nor his wife, but this is but a
vice of some, not of y^e whole kind as hath
appeared by example of diuers, as that
woman of Pythagoras schoole and sect,
that bit off her owne tongue, & spie it out
on the face of the tyrant, that did commit
her, lest she should be compelled of neces-
sitie to tel that she should not. A let passe
here the women of Mileie, which kept
their husbands counsell at Mastyke ma-
ny a day, so long as was necessary. Tac-
itus writeth, y^e Epicaris because shee was
of counsel of the treason that Piso was
about, was commanded to be halen wth
torments, to cause her for to shew it. The
first day shee was attased wth beating &
fire, and that the more greuously, because
the tormentors were angry, that a woman
should set them so light: yet for al that
shee was not once mewed, nor woulde
not confesse that shee knew any thing.
The next day shee was brought vnder the

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same paynes agayne, and was carryed
vpp in a chayre, because her bones were
so haled in sunder, that shee coulde not
stande; neyther goe at all, and there
shee tooke a towell, that was tyed about
her bzeast, & fastened it to the chayre in
manner of a share, and put in her necke,
& there hanged by it w all the waighe of
her body, and wong out that little life
that she had.

We read in the histories of the
Athenians, that the concubine of Aristogiton, which banished Pisistrates child, &
caled Leena by name, whē she was haled
vppon tormentes, to shew where her lo-
uer was, shee suffered all thing still and
patiently. If that harlottes & naughtye
women did thus, what should we sup-
pose good women doe? Let not the maides
be ouer bulle in an other bodys house, ne-
ther stir vp & search euery corner: nor
desire to haue or know more than folkes
wil shew of their owne good will. Nor
let her not shold & chide forth abroad, nei-
ther for small matters, or though it were
for great possessiōs: it is better to abyde
the losse of her goodes, than of her good
name

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A Christian Woman.

name, honesty, & her chastities, which
things she ought to haue in most price.
As for feasts, great dinners & banquets I
wote not what preceptes to giue christia
folkes concerning them in y^e custome that
nowe is v^sed woorse then among Pa-
gans: in so much that he shal be reayoned
mad that will not suffer him selfe to bee
taken and drawen to the vse of the worlde,
but wil stand such multitude of people
himselfe alone, or els with very few mo.
Therefore let the womā giue eare vnto
the Pagan Ouid, because she will not re-
gard a Christian mans wordes: for hee in
giuing those vnchristy rules of louing,
speaketh of these common resortings vnto
to plaies and feasts in this manner:

They come to see, and also for to be seene,
Full much chastitie quailed there hath bene.

(Iuuenal the Poet, in his booke called
Satyrs sayth, y^e no wines, that list to con-
tent and please sad and honest men, wil be
found or seene at comon plaies, danckings,
or other great resort of people.) Ouid
saith, that feasts & bankets bee the instru-
ments and armour of Venus and Cupid.

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And to say good sooth, what gard of chastitie can there be, where the mayd is desired with so many eyes, where so many faces looketh vpon her, and againe shee vpon so many: She must needs fire some, and her selfe also to be fired againe, and shee be not a stone. Moreouer there is layd great nourishment vnto that heate, by the reason of meat and drinke of the feast, and talking, touching, groping, & plucking, & many other wanton points, where vnto that vnbridled Bacchus gyueth libertie and boldnesse. What minde can bee pure and holy amonge all this geare, & not spotted with any thought of luste. The foolish people weene that a younge woman doth no sinne, except shee lye with a man in deede. When thou art christened by the Gospell of Christe, howe dost thou heare or reade the wordes of Christ in the Gospell, where he sayth: Thou shalt giue account in the daie of iudgment for euery idel word that thou speakest: Now the yong men and yong women, in relesinginges and drinckinges, howe many wordes flie to and fro, not only idell, but also ieopardous

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bous. And also where he saith: who so
looketh vpon another mans wife, and
desireth to haue her, he hath commit-
ted adaulty already in his heart: Sup-
pose you not, that this was ment as well
by the woman, beholding a man: And to
be brieft, thou art not christned, nor spi-
rituall, but a pagan and carnall, if thou
doest not beleue that thou hast a spring
of vngreatness in thee: And that
it forceth not, what the minde be, but the
body. I dare be bolde to say, that fewe
young women, after they begyn to ware
to womans state, come from scalls, and
banquets, and resorte of men with safe
minds. But some be taken wth eloquence,
some with pretties of bodie, some with
one propertie, & some with other: which
a young woman shall finde in a great
multitude of men, set lyke nettes. And
it is an harde thinge to scape vncanght
with these thinges, whereunto shee is
some thinge inclin'd already. How much
were it better not to loue this leoporde,
than to perish in it as the wise man saith;
Clerlye my mind is, & I crowe Christes
too, that maides should be kept at home;
and

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and not goe a broad, except it be to heare
 diuine seruice, and that wel couered, lest
 they echer glue or take occasiō of snaring.
 A Chyristian maide ought to haue nothing
 a doe with wedding feasts, banquets, and
 resortings of men. Finally, what mine o-
 pinio is concerning yong women you
 may know by that, that I would not haue
 yong boyes brought vnto feasts, both be-
 cause it hurteth the strength & the health
 of the child, in the time of growing: and
 because that feasts be the springes of great
 and many vices, be they neuer so sober &
 moderate. A childe shal see there many
 vncomly things, & learne much naughti-
 nes euen among aged men, though they
 bee right wise, whereto shoulde I say
 among women & men where after they
 mindes be inflamed both inwardly and
 outwardly vnto foule lusts, bee they ne-
 uer so well kept vnder, yet wil they shew
 themselues foule and outragiouslie: nor
 will bee bydded in, nor obey their gouer-
 nour. What then will they doe, if they
 be prouoked forwardes? Then indeed
 there will be neither rule nor measure,
 nor any respect of honestie.

Of

Of Daunsing. Chapter. 13

NOwe let vs sprake of that thing,
which some maides do nothing more
gladly, and be taught also with great di-
ligence, of both father and mother, that
is, to daunce cunningly. I will make no
mention here of the olde vse of daunsing,
which both Plato and many of the stoick
philosophers sayd was hole some for ho-
nest mens sonnes: and Cicero and Quin-
tilian called necessary for an Oratour.
Which was nothing but a certain infor-
ming of gesture, and mouing of the body,
to set and moue al incomely order: which
Craft nowe as many other be, is cleane
out of vse. I will intreate of this daun-
sing, that now a days is much vled, which
many of the Greeks praised, as they did
many moe things, some foolish, and some
also filthy: which y^e sage people of Rome
refused: nor we read not that euer any of
those sadde matrones vled daunsing. Sa-
lust writeth, that one Sempronia, v^o
boch sing and daunce more cunningly,
than was necessary for a good woman.

Also

A. 6

Also Cicero defending Mure against Ca-
 to, which had laid unto his charge, that he
 had vled daunsing in Asia, where he was
 gouernour for a season, which deed was
 so dissallowable, that he durst not defend
 it for wel done, but stiffly denied, saying
 mozcouer that neuer sober man daunsed,
 except he were mad: neither being alone,
 neyther at an honest & mesurable baket.
 Feasting out of time, and pleasaſt sports.
 & delicate pastime bying euer daunsing
 in the last end: So that daunsing must
 needs be the extreame of all vices. But
 we now in christia contries haue Schoo-
 les of daunsing, how be it that is no won-
 der, seeing also we haue Houses of Ban-
 dy, so much the Pagans were better and
 moze sad thā we be: nor they neuer knew
 this new fashio of daunsing of ours, so un-
 reasonable, & full of shaking and braging
 and vncleanly handlings, gropings, and
 killings: and a very kindling of leache-
 ry. Whereto seruet that bussing, as
 it were pigging the birdes of Venus. In
 olo time killing was not vled, but amōg
 hinfolke: nowe is it a common thing in
 England and Fraunce. If they do it be-
 cause

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cause of Baptisme, that they may seeme
al as brethren & sisters, I praise the en-
tent, if other wise, I see not where vnto it
pertayneth to vse so muche kissing, as
though that loue and charitie could none
other way stand betwene men & women:
Without this were their purpose, to stir
vp their bodily lusts in such coulde coun-
tries. Merely me thinketh it is a foule &
rude manner. But now to speake of dan-
sing: What good doeth al that dancing of
yong women, holde[n] vp on mens armes,
that they may hop the higher: What
meaneth that shaking vnto midnight, &
neuer wearie, which if they were desired
to go but to the next church, they were
not able, except they were caried on horse
backe, or in a chariot: What would not
thinke them out of their wites: I remem-
ber, that I heard vpon a time sayd, that
there were certayne men brought out
of a farre countrie into our partes of the
world, which when they saw womē bare,
they ran away woonnerfully afraid, cry-
ing out, that they thought the women
were taken with a strange kind of fran-
sie. And to say good sooth, who would not
recken

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reckon women frantick, whē they dance;
 if he had neuer seene womā dance before:
 And it is a world so see how demurely &
 sadly some sit, beholding them that dance
 and with what gesture, pose, and mouing
 of the body, & with what sober footing
 some of them dance. ¶ There in also a mā
 may spie a gret part of their folly, y^e go a-
 bout to handle such a foolish thing so sad-
 ly: neither see them selues haue a matter
 in hand without any wisdom, neither a-
 ny thing worthie, but as Cicero saith a
 companie of vices. ¶ What holy womā did
 we euer read of, that was a daunser? Or
 what womā now adaiies, y^e is sad & wise,
 will be known to skill of daunsing, & will
 not refuse it if shee bee desired to daunce?
 For they know wel enough, it is a foolish
 thing, or els they would do it of their own
 courage. But they will not bee glad to
 come where daunsing is. For what cha-
 stity of body & mind can be there, where
 they shal se so many mens bodies, & haue
 their mindes entised by the windowes of
 their eyes, & by the means of the most sub-
 til artificer the deuil. There is also a cer-
 taine saying of an holy man, that he had
 leauer

a Christian woman.

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leauer plow & dig upon the holy day, than
dance. S. Ambros writeth vnto his sister,
saying on this wise: mirth ought to be in
a cleare conscience, & a good mind, & not
in spiced bankets, & wedding feastes full
of minstrellie. For there shamefastnes is
ill defended, and vnlawfull abuse susper-
ted, where the last end of pleasure is dan-
sing: from which I desire all virgines of
God to keep themselves. For no man (as
a certaine wise man of the Pagans saith)
danceth, if he be sober, except he be mad.
Now then, if that either drunkenesse or
madnes bee reckoned to bee the cause of
dancing, among the Pagans, what then
should we count to be commanded in the
holy scripture: where we reade y^e S. Iohn
Baptist the messenger of Christ was put
to death at y^e pleasure of a dancing wench:
whereby we may take example, that this
vnlawfull pastime of dancing hath beene
cause of more hurt, than the frensie of
robbers & murderers. This deadly feast
was prepared with a kingly largenes, &
when al the company was come, then the
daughter that was hid by afoze in secret,
was brought to dance before the people.

What

What could the daughter learne more of
her mother, which was an harlot, but to
lese her honestie, for nothing inclineth
folk more to bodily lusts, than by surcu-
ly motion and gesture, to shewe the ope-
ratis of those partes, which either nature
hath hyd secretly, or good manner and
nourture hath couered: or to playe calls
with hir eyes, or shake the neck, or swing
her haire. Wherefore they must needs
fall into offence against the maiestie of
God. If or what honestie canne be kept
there, where dauncing is: So that the
king delighted with that pastime, dar-
ber aske what soeuer she would. This
is saint Ambrose saying.

Of Louing. Chapter, 14.

Loue is bred by reason of company
communication with men: for among
pleasures, feasts, laughing, dauncing,
volupties, is the kingdome of Venus and
Cupid. And in these things folke mi-
nos bee entised & snared, and specially the
womens, on whome pleasure hath soe
dominis. O miserable yong woman, care
full

a Christian woman.

full mayest thou be, if thou depart out of
y^e company entangled already, how much
better had it bene for thee to haue bid-
den at home, and rather to haue broken a
leg of thy body, than a leg of thy minde:
Howbeit yet I will goe about to finde a
remedy to saue thee from taking, if thou
be vntaken: & if thou bee taken, that thou
maiest I haue out againe. I will let passe
here that hath bene said by Philosophers
and al holy and wise men against Cupidos
loue: (no) I will not rehearse the wri-
ting of those, which seeme to haue prai-
sed loue purposelie. But they whome I
speake of heere afore, what a railing doe
they make of loue, calling him tyrant,
mischewous, cruell, hard, unkinde, foule,
vngenerous, cursed, wicked, and causer of
most unhappines. Saint Hierome saith
of loue in this maner, after the opinion of
Aristotle and Plutarke: loue of the beau-
tie is a forgetting of reason, and the next
thing vnto franke, a foule vice, and an vn-
manerly for an holy mind, it troubleth al
the wits, it breaketh and abateth high and
noble stomachs, and draweth them down
from the studie, and thinking of high and
excellen

c

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excellent things vnto low and vile, & con-
 selt them to be full of groning, and com-
 playning, to be angry, hasty, foole-hardy,
 straight in ruling, full of vills and seruile
 flattering, vnwise for euery thing, and
 at the last, vnneete for the loue it selfe.
 For when they burne so without mea-
 sure, in desire to obtaine their purpose,
 they loose the most part of their time, in
 suspitiousnes, mourning, weeping, way-
 ling, sighing, & complaining: wherewith
 they make themselves hated, & in conclu-
 sion hate their owne selues, this saith
 Jerom. Who can now expresse in words,
 howe much periury, what deceites, what
 murder, what slaughter, what destructiō
 of cities, of countries, & nations this loue
 hath caused: what needeth me to reherse
 heere the destruction of Troy made for
 Helen: or to tell what great multitude
 of people was there slaine: or of the great
 war between the Lacedemonians & Me-
 ceniens, for the maidens taken away: or
 the holy Empire of the Lacedemonians
 brought in decaye by Epaminundas the
 Captaine of Thebes, at Leuctras in Bo-
 eoe, which took vengeance vpon them.

Plutarks

Platark maketh mention) for the daughters of Seedafus rayssed by the young men of Lacedemone. And because the rulers of the city regarded not his complaint. King Roderick of Spaine lost his country, when it was most flourishing, for desiring Cana the daughter of Iulian y Earl, & left it to be overrun & spoiled of the Agarens. Adam also for the loue of Eve, lost & cast away mankind. Virgill cryeth out saying: what mischief doeth not gold cause? Nay, but what mischiefe doeth loue cause? It compelled Dauid y most gentle king to cast innocent Vry into manifest ieopardy, that he might haue Barlabé at his liberty. Salomon the most wise King was so doted with loue, y hee fell to Idolatry. Medea was compelled thereby to cutte her Brother, and slay her owne Children, And Catiline to slay his owne Sonne for the loue of Ornill, that hee might ridde his house for her. Many pong women haue hated both Father and Mother, and all their Kynne, because they haue letted them of their Loue. Many haue poisoned their owne Mothers, that they might runne away with their Louers.

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This inordinate and cruell affection if
 one might see it with the bodily eyes, hee
 would be as fraide as though a wild beast
 were brought sodenly vpon him, & would
 runne away for dread as farre as euer he
 might. Therefore if thou be not infected
 already with the venome of this serpent,
 call oft vnto remembrance this litle verse.
 Loue may be taken vp at ones pleasure
 but not laid away.

Therefore it is in thy power to loue or
 leaue before thou fall into it. But after
 thou be once in, then art thou not in thine
 owne power, but vnder it, neither thou
 canst not rid thee thereof when thou wouldest.
 Who would be glad to receiue home
 such a guest? Who will not keepe him a-
 way from his house? For loue first of all
 troubleth & collecth all thing vnder downe
 at his lust, that himselfe may beare the
 more outrageous rule, and confoundeth &
 blindeth the wit and reason, that it shall
 not see & know what is done within, but
 suffer it selfe to be wholly lewd & diuine
 at loues pleasure. This cruel venom that
 so robberth vs of our sight, & diueth vs
 ouer a thousand rocks & hilles, and many
 times

a Christian woman.

chies thowest vs in such a dungeon, fro
whence we can neuer scape out. There is
no verbe so ingratiuous, so cruell, so out-
ragiuous, or so strange, that we will not do
to obey loue: Deceiue friends, kill kins-
folke, slea father & mother, murder chil-
dren, whom her self hath borne, all these
be but trifles for loues pleasure: neither
is it reckoned any great grievous act to
destroy vterly their countrie, to destroy a
whole Realme, or rinde al mankind. What
rememb'ance can heere be of God, of ho-
lines, of vertue, of iustice, of deuotion, or
good mind: all is but lesse, yea, and finally
thine owne health forgotten. Therefore
who so is safe inough, & considereth these
things and doth not his diligence neuer
to come into this rage & frenzie, is wor-
thy to be kept therein, nor neuer to finde
end or measure of that euill, but to be vex-
ed both day and night with the firebrand
of Cupide: neither to take meate,
nor sleep, nor see, nor rest, neither to haue
any vse belonging vnto mankinde. This
affection of loue taketh wonders, for the
minds of all folke: and especially of wo-
men: wherefore they haue need to take the

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more heed, lest it steale in vpon them. For
it cometh commonly at vnwares vpon
such as will take no labour to auoyde it,
when they be in the danger and occasions
thereof, nor care what mind come, but re-
ceiue it when it cometh, as a sweete and
pleasant thing: not knowing how perni-
cious a poyson, yett they vnder that pleas-
ant face. Therefore they should special'y
withstand the first occasions: which thing
Quid the Pastor of Loue counsellith, as
a prophet in the psalme doth teach: suf-
fer not those children of Babel to grow
up, but knocke them vpon a stone, & break
them on the hard firmament of religion,
that is Christ: which in the Caruelles gi-
ueth warning vnto virgins saying: Take
ye yong feres, which are your vines.
And he commandeth to take them more
diligently, if the vines be already flow-
ers of good fruit. Now long by long space
wareth more & gathereth strength as ma-
ny other things do. For Quid sayeth

There is a wound that in the beginning,
Mightily hath bene brought to healing,
Which by delay and continuance
Hath after growen vnto more grievance.

Beate

Giue

a Christian woman.

163
 Give none eare vnto the louer, no more
 than thou wouldest doe vnto an Inchaun-
 to: or a Sorcerer. For he commeth plea-
 santly & flattering, first praysing the mai-
 den, shewing her how he is taken with the
 loue of her beauty, & that he must be dea-
 for her loue: for these louers knowe well
 enough, the vaine glorious mindes of ma-
 ny, which haue a great delight in their
 owne praises, wherewith they be caught
 like as the hynder beguyleth the hyden.
 He calleth thee fayre, proper, witty, well
 spoken, & of gentle bloud: wherof perad-
 venture thou art nothing at all, and thou
 like a foole art glad to heare those lyes, &
 weene that thou dost seeme so in deede.
 When thou art neuer a whit so. But per-
 case thou dost seeme so, looke whether hee
 call thee wise & honest, which if he doe not:
 all thy praise is naught: & if he doe, what
 may he hope to get of thee: for if hee hope
 to obtain his purpose thereof, then hath he
 belied thee. How hath he then handled his
 matter? He saith he is taken with thy pro-
 perties: what then? And saith he shall be,
 except he may haue thee, near there is the
 cause of his complaint. Therefore beware.

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lest thy self be taken also with his words, and perish as well as he. He sayth he shal die for thee: yea, and that hee dyeth even straighe waye. Belouest thou that? A foole, let him shew thee, how many haue died for loue, among so many thousandes as haue bin louers. Loue doth paine sometimes, but it neuer slepeth. Or though he did die for thee, yet it were better for thee to let him perish, then he perished thy self: and that one should perish then twaine. I need not to rehearse here, the common song of louers, which they sing only to deceiue, when they haue many times not one droppe of loue towards ^{it}. For if he had once fulfilled his appetite of thee, then would he shew how much he loued thee. If hee had loued thy good vertues and minde, as longe as thou hadst liued, hee would neuer haue binne full or weary of thee. But now because he loued but only thy body, and the shor't pleasure thereof, therefore whē the body decateth, his loue also vanisheth away, & he filled and satiate wth pleasure, loatheth y^e plenty. There be not a few exampls thereof: neither we need not to fetch them off the old world.

For

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a Christian Woman.

For there is none so ignorant, but he hath
heard tell, and seene thousandes of men,
which when they had abused young wo-
men for a tyme, haue cast them byp into
some strewes, because they neuer loued
them indeed. And many that haue loued
very feruently, haue bene turned at y last
from hot loue, vnto morall hate, and haue
killed their liues, or cut their throates.
There is no city wherein these things be
not hard daily: wherfore I wonder much
of the folly of young women, which wil-
lingly vrowne themselves in that great sea
of wretchednes. Whereof come so manie
strews, and so many hartsores, yea that haue
bene common of honest kin? What is the
cause that so many young women lie pocky
and shabbed in spices & lacyr-houses, and
that young women: what is the cause that
so many goe begging, pale and sicke, vnto
these meanes? Therefore, if no regard of
vertue, no regard of goodnes and honesty
may moue thee, if no actes of holpe vir-
gins may reuoke thee, at least-wile, let
these miserable chances of young women
turne thee, which doubtlesse shall light
vpon thee, if thou follow on the same way
that

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that they haue gone before. For the la-
 uer will deceiue thee; either because it is
 his custome to deceiue, or because that is
 the rewarde of his filchie loue, or els be-
 cause the pleasure loathed by the reason
 of abundance, mouerth him so to doe.
 Wherevnto many things shall profite, that
 haue bene told in the place, where I haue
 intreated of the keeping and satiating of
 chastitie: as, that good fare of meate and
 drinke, doe not kinde and nourishe loue,
 neither also tolenes, nor ouer much kee-
 ping of company with men. Lucian the
 Rethoritian, induceth Venus, asking her
 son Cupid, what is the cause, that when
 hee woundeth with his dart of loue, both
 Iupiter, Neptune, Appollo, Iuno, Iean,
 and her selfe to his owne mother, and fi-
 nally all the goddesses, yet doth he not once
 meddle with Pallas, Diana, and the Mus-
 ses, wherevnto he answereth: Pallas saith
 hee disdaineth mee, when I come toward
 her, and resisteth and withstandeth the
 occasions. Now the Muses be full of vir-
 tuous reuerence, and euer occupied with
 some virtuous labour, and so they keepe
 them out of loue with their studie. And
 Dian

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Dian



a Christian Woman.

Dian runneth about in the woods and de-
serts, and so she cannot loue, because shee
fleeth company: for much loue creepeth
in by the bodily senses: which after nou-
rished within tender minds and thoughts
groweth vnto more. But peraduenture
the maids caught already, then must we
seek a remedy for the wound, afore we can
strain her to do y^e thing, which shall cause
her enrelasting eppurance: first thou must
est be so y^e, y^e thou hast wittingly thy self
thy self into that danger: nor those folks
ought to bee taken heere vnto, that say, se-
lieth not in their owne power to escheue
loue. For so say some, which refuse their
owne vice with necessity: as though they
had don it against their will; nor they
so say, seeme to know the power & nature
of loue. Also remember this little verses
loue cannot be thrust out, but it may creep
out, where by we may perceiue, y^e loue ne-
ther breaketh in violently, nor can be cast
out suddenly. But likewise as it hath by
little & little crept in; so by little & little it
may be put away again. Therefore for
thy mind wander, so if it be not kept it will
run thither of its owne accord. Sometimes
consi-

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consider thy selfe, how many things thou
hast done foolishly, blindly, and without
wit, brain, or reason, by the means of love
And how much good time thou hast lost
in it, with unprofitable and foolish cares,
and lost the occasions of many good deeds.
Remember also howe thou hast burnen,
how many things thou hast thought, said,
yea, and done, partly foolish, partly mad,
yea, and some ungracious. Remember
into what misery thou castest thy selfe like
a blind bodie: and what a benefite againe
thou hast obtained, that hast recovered
thy sight, and a purpose and will to come
unto better minde againe: which thing
thou maiest reckon to bee a great gift of
God, and thy selfe to be much bounden to
him for it. Therefore set thy selfe unto
some worke, and keepe thy selfe from the
sight and hearing of the person that thou
lovest: and if he come by chance into thy
thought, turne thy mind some other way,
either with reading or praying, or some
good communication, or some honest song
or knowing of some merry matter: so that
it be cleane and honest. And if he whome
thou lovest, haue any faulte or vice, call
that

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that oft vnto reuerendhance, and not what
virtue and goodnes he hath: For there is
no body liuing, but hee hath something
that may be dispraised: therefore let that
he had first in remembrance and consider
this, that great vices lie hid often vnder
the colour of virtue, and many perillous
things cloaked vnder an honest face out-
ward. Beautie maketh folkes proud and
disdaignefull: noble birth maketh chear-
fully: riches, intollerable: strength of
body cruell. Therefore consider in thy
mind, not what hee hath said, that hath li-
ken thee, but what hee hath spoken, that
hath disliked thee: as if he had either done
or said ought piously, foolishly, foul, hor-
rible, abhominable, lewdly, vnchastely,
widdly, vngratiously: and by that that ex-
meth forth, make coniecture, what lieth
hid secretly, & closelie within. For there
is no body, but he hideth his fault as much
as hee can, and sheweth his virtue vnto
the uttermost, and so the virtue appeareth
more then it is, and the vice lesse. Spoke-
ouer, doe hee discerned with the neere si-
militudes of vices and virtues; when e-
uerie man laboureth to seem better then
he

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a Christian woman.

hee is I and wee vngliffie, and after the
common opinion, esteeme virtues, calling
him liberal that is a waster: and him bold
that is fool-hardy: and eloquent, that is a
great babler: a wiggie, that is vnconstant:
where with yong women be oft deceiued,
when they cannot perceiue the sooth, and
till go the man by that, which our warolie
appeareth: neither any man goeth to his
loue, but he setteth himselfe forth with al
his best properties, that hee may seeme to
lack nothing that any man ought to haue,
and by that means deceiue th foolish yong
women, hiding great vices, vnder a thin
color of vertue, as birders hide their lime
with meat, and fishers the hooke with the
bait. This a young woman ought to con
sider, before it bee too late to repent, lest
shee begin to waie wise, when it shall no
thing auaille. And if thou be cleane gotten
out of loue, and healed, and hast recouered
thy sight againe, then shalt thou see howe
much thou art bound vnto God, that hath
taken thee out of thy miseries, and restored
thee to thy wit. For what virtuous chri
stian woman, or els Pagan of any wit or
honestie, loued euery thing other than her
husband,

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The Instruction of
husband. Therfore thou shalt neither de-
fire thy selfe to bee beloued in this wise,
neicher by vngacious craftes, inflame the
minds of men, the which fire shall return
againne vnto thy selfe. Many women re-
ioyce to haue louers, whose hearts they
may burn and inflame purposely. O thou
vngacious woman, seest thou not, howe
thou bringst him into the possession of the
deuil with thy craft, whiche thy selfe shalt
goe also, there to receiue thy meed, where
ye shall both burne, he for being ouer-com-
of the Deuill, and thou for ouercomming
him for the deuil, ye shall both be paid your
wages: Nowe the Apostle saith: the wa-
ges of sinne is death.

How a Maiden ought to loue.

The 15. Chapter.

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A No yet I would not a maid should
clearly be without loue, for making
seemeth to be made and shapen vnto loue,
to the intent they may be copled together
in charity, & not with this carnall & filthy
earthly Cupid & Venus, but y^e heauenly
spirits

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a Christiana woman.

spirituall, which causeth holy loue, where-
fore the maide shal haue to loue the father
almightie God, her spouse Christ, and his
moher the holy virgin, and the Church
of God, with all the holy virgins, whose
soules dwell blessedly in heauen: and theis
names bee had in honour here in earth.
Shet hath also her owne father and mo-
ther, which brought her into the worlde,
and brought her vpp, and nourished with
so great labour and care: whom she ought
to haue in the stead of God, and loue, and
worship, and helpe with all her power.
Therefore let her regarde greatly theis
commandements, & meekely obey them,
neither shew in mind, countenance nor i-
sture, any stubbernes, but reckon them to
be as it were a beie image of almighty
God, the father of all thing. She hath al-
so to loue her owne vertues and soule, and
mind giuen vnto God: and moreover, the
eternall pleasure and wealth, which ne-
uer shall haue end. Which things if shee
loue truly, shee shall neither loue man a-
boue God, neither set more by a handie
fellow, then her spouse Christ: nor regard
more an olde filthy bande, then the pure
virgin

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a Christian Woman.

virgin Mary, neither loue better the stinking strewes than the holy church of God: nor the company of vncleane women, aboue the company of holy virgins: nor straungers aboue father and mother: nor her body aboue her soul: neither set more by other folkes vices, than their virtues: nor mindes that serue the deuill, aboue those that serue God: neither them that woulde haue her destroyed, aboue them that would haue her saued: nor a shoye pleasure, aboue ioy euerlasting: nor the misery of damned folkes, aboue the perfect wealth of them y be saued. By these meanes the commandements of God shal be more esteemed wih her, than the counsailes of a deceitful man, and rather giue credence vnto christ: than vnto the words of a lecherous knaue: and rather followe the virgin Mary, than bodily pleasure: & haue him more deere whom she hath con- ciled vnto thee, then whome a baudy dyab^{le} counsaileth vnto thee. Neither break the lawes of the church, to keep y lawes of the brothel house: and rather choose the company of saint Katherine, saint Hagnes, saint Clare, saint Tecla, and saint A-
gatha,

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gatha, than the companie of them, of
whom both the life is vnkown vnto God
and the names vnto man, and both well
enough known vnto the deuill. Neither
forsake thy father and mother, to followe
thy louer: nor giue them perpetuall sor-
row, to giue thy louer the short pleasure
of thy selfe. Neither wish rather to fare
well in thy bodie, than in thy soule: nei-
ther thy bodie to be in ioye, and thy soule
in woe: neither giue an care rather vnto
an vnhristie tale, than a virtuous: nor be-
lieue the minister of the Deuill, rather
than the minister of Christ. For the plea-
sure is but short, and the paine cuerla-
sting.

How the Maid shall seeke an
Husband.

The 16. Chapter.

THe wise Poet Virgil, wher he doth
bring in king Latinus, and his wife
Amata, talking together with Turnus,
whiche should be their daughters husband
their daughter also present, hee maketh
the maide to doe no more but weepe and
blush,

a Christian Woman.

blush, without speaking of woordes,
whereby he signifieth, that it becommeth
not a Maid to talke, where her father and
mother bee in communication about her
marriage: but to leaue all that care and
charge wholly vnto them: which loue her
as well as her selfe doth. And let her
thinke that her Father and Mother, will
prouide no lesse diligently for her, than
she would for her selfe: but much better,
by the reason they haue more experience
and wisdom. Whereouer, it is not comely
for a Maid to desire marriage, and much
lesse to shewe her selfe to long therefore.
It was a custome in old time among the
Romanes (while that that world lasted,
which was the example of honestie) that
when a maid was first married, she should
goe in at his doore her selfe, but bee taken
vppe and bee carried in by other: as a token,
that shee came not thither with her
good will, where shee should loose her
virginity. Therefore when the father and
mother bee busie about their daughters
marriage, let her help the matter forward
with good prayer: a desire of Christ with

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pure affection, that she may haue such an
husbande, which shall not let nor hinder
her from vertuous living, but rather pro-
uoke, exhort, and helpe her vnto it. And
the fathers on their partes, let them call
to remembrance, the saying of Themisto-
cles y noble man of Greece, which when
he was asked of one whether he had leuer
marry his daughter to a rich ill man, or
to a poore good man, made aunswere a-
gaine: I had leauer haue a man without
money, then money without a man. Also
let him remember the doing of Pittachus
the wise man of Mytilena, which when
a yong man that had choise of two wiues
the one of great substance and kin, the o-
ther equall vnto himselfe of riches and
birth, asked him counsell, whether were
better to marry: the wise man bad him go
to childre playing, Now had the children
a plate, wherein they were woont to sing
and repeat often these wordes. Take to
thee thy peere: whereby they meant, that
most wisdom was for euerie man to doe
so. It is a great charge for a man to seek
an husband for his Daughter, neither it
ought not to be gone about negligentlie.

It

a Christian Woman.

It is a knot that cannot lightly be loosed,
onely death vndoeth it. Wherefore the
fathers and mothers, procure vnto their
daughters, either perpetuall felicitie, if
they marry them to good men, or perpe-
tual misery, marrying them vnto ill men.
Here is much to be studied, and great de-
liberation to be taken, with good aduise-
ment and counsaile, afoze a man determin-
ought. For there is much wterines in ma-
riage, and many paines must be suffered.
There is nothing but one, that shal cause
marriage to bee easie vnto a woman: that
is, if she chance on a good and a wise hus-
band. O foolish friends, and maides also,
that set more by them that bee faire, or
rich, or of noble birth, then them that bee
good: and cast your selues into perpetuall
care. For if thou be married to a fair one,
he will be proud of his person: and if thou
marry to a rich one, his substance maketh
him stately: and if thou be married to one
of great birth, his kindred exalted his sto-
macke. Now if thou marrie vnto one for
his fairenes, which hath neither reason,
nor vertue, nor anie droppe of wit, as it is
oft proued by experience, as the wise

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man of Greece said by these goodly Irs,
where bee soule hostesses: by like reason
thou mightest marrie an image, or a pain-
ted Table. Canst thou find in thy heart to
bee a fooles wife for his goods: then migh-
test thou as well desire to be married to a
nie image of gold. Wouldest thou be ma-
ried vnto a Gentleman bozne, which is of
filthie and naughtie living for his blood:
as well then thou mightest choose the I-
mage of Scipio or Caesar, and in very deed
it were better to bee married vnto an I-
mage, or a picture, or vnto a painted table
than to bee married to a vicious, or a foo-
lish, or a brainles man. Therefore I may
better compare them to Asses, or swine,
or Lyons, or Volues, than to mad men.
And in time passed, I thought it had bene
but a fable, that men tell, howe Pacipha
the queene of Candy did lie with a Bull:
and other as vngratious deedes as that:
which I haue hard say, other women haue
done, but now me thinketh them al likely
enough to bee true, when I see women
can find in their hearts to tumble and lie
with vicious and filchy men, & drunkards
and bzaulers, and dawiish, and brainlesse,
cruell,

a Christian Woman.

cruell, and murderers. For what difference is betweene them and asses, swine, boyes, buls or beares? what madnes is it to haue delight in such men, & to flee and eschew wise men, as Plutarke the Philosopher saith, and flee honest men and good men, as warily as they would flee from venomous beasts? Therfore it was well and aptly spoken, that a countrey man of mine said, that the nature of women was in choosing men, like vnto the Female wolues: which amongst a great sort of Males, take the foulest and worst favoured: but men neuer cast any fauor to a woman but for some good profite, either of substance, person, or wit. And women many times loue some men, because there is nothing in them woorthie to bee beloued: wherby they declare y more plainly, that they goe without reason. Which thing I say, by some that haue nothing to do with their reason, but al giuen and applied vnto their body: Against whom I haue spoken sharply, because they dote: and fond good young men, & bring them to filthines and folly, when they wold faine please the women, and see they cannot, except they goe

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The Instruction of

wise from all conditions pertaining vnto man. For like as children, which bee giuen all to sport and plaie, neither haue discretion for lack of age to comprehend any deepe matter, haue only in price and regard those, that can handle their sports and pastimes the most aply. So women set all vppon pleasures, & volupties. wantonnes and follie, thinke no man wise, but those that can well conuey such matters: and what so euer pertaineth to witte and sadnesse, they count follie: So their discretion is blinded so sore, that they loue, esteeme, and set by fools, and count them for great wise men: and abhor them that bee wise in deede, hate, despise, and loath them, and take them for fooles: in like manner, as folkes that bee sicke of an ague, weene that sweet meat is bitter: and as Sowes haue more delite in mire and dirt, than in sweet flowers. What hope shall we haue of them, that haue so feeble discretion and so corrupted? For maides that desire and wishe for such husbandes, in whome bee the externall gifts of Fortune, which the people call good, nor haue no respecte vnto the inward goodnesse,

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a Christian Woman.

nesse, they be worthe to feele perpetuall
sorrow, & to be punished for their error
so long as they liue: because they dispise
that, that is the more noble and excellent
in deede, in comparison of that, which is
more vile and lesse worthe. O foolish
maide, which haddest leauer haue conti-
nuall sorowe in golde and silke, than
haue pleasure in wollē cloth: which hadst
leauer be hated and beaten in rayment
of purple and riche colour, than be loued
and set by in a course garment of meane
colour. If thou haddest leauer haue that
other, take that thou hast chosen, nor bee
not discontent with that, which thou hast
wittingly taken with thine owne hands.
Moreouer, wee haue heard tell of some
foolish husbands, that they haue killed
their wiues, as Iustina a maid of Rome,
borne of noble bloud, whome her father
and mother married vnto a yong man of
great possessions, but of small discretion
and wit: which when he sawe his wiues
white necke, as shee was stooping to vn-
lose her shooes, fell straight into a suspec-
tion and ielousie ouer her, because of her
beautie: and with a sword cut her necke
in

The Instruction of
Sunder: of whom was made this Epitaph
following.

My cruell husband to death hath me done,
And with a sword my necke in lunder cut,
AS I was slouping to vnie my shons,
And to pull out my pretie foots,
And that beside the bed, where I was laid,
With him not long before, O hard and cruell
In that same place, where he had had, (mind
My Maiden-head, to shew him so vnkind.
Yet I neuer offended, wherefore I ought to die,
Almightie God to record I take,
And to now staine heere I lie,
Thus pleased Fortune mine end to make,
But fathers all, example take by me
Iustina, as warily as you can,
If yee loue your daughter tenderly,
That youne man is her to a hoodish man.

Fathers and Mothers which marry
their Childzen vnto good and vertuous
mates, doe not onelie prouide well for
them, but also for them selues. For they
get them such Sonnes and Daughters
in Lawe, that shall bee succour and aid
vnto them in their olde age: And if they
be naughtie and vngratious, they prouide
them of enemies. Now of the Sonne in
Lawe, we haue an example in the Gospel:
For Saint Peters Mother inlawe when
shee late sicke of a great Ague, was made
whole

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a Christian Woman.

whole of our Lorde, at the instance of her
Sonne in Law: Such it was to haue so
good a Sonne in Law, that Christ disbai-
ned not to take vnto his Disciple. And
of the Daughter in Law, wee read an ex-
ample in the booke of Ruth: that when
Noemie came home into Iurie her owne
Countrey, out of the land of Moab, her
husband and her Sonnes being dead, and
brought with her, her two sonnes wiues,
of whom the one called Orpha by name,
returned againe to her owne contrey and
friends: but Ruth kept still with her mo-
ther in law, and both comforted her with
wordes, and nourished and kept her with
her labour: in somuch that Noemy found
in Ruth, both the loue of a Daughter, and
diligent seruice of a Sonne. Noemy had
beene a widow and desert in deede, if shee
had had no better a Daughter in Lawe,
than Orpha was: but in as much as she
had Ruth, shee was not all destitute of
Children, neither had no cause to name
her selfe Mara, that is to saye, bitter, as
her minde was to bee named. Also
after that Ruth hadde borne the Pro-
phet Esaie by her second Husband called
Booze,

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Booze, women did make as great semblance of gladnes to Noemy, as though shee had had of hir owne daughter or her owne sonne, not only one newew, but as though she had had seuez sonnes her selfe: For they said to hir in this maner. There is one boyne now of thy daughter in law, which shall loue thee and be better vnto thee, than though thou hadst seuen sons. Now afoze I make an end of this booke, I will answere vnto a mad and frantike opinion, which both maides and wiues haue, and all the common people in generall, which thinke it is expedient for maids, that are come to lawfull age of marriage, to bee secne oft abroad amonge people, goodly and pikedly arrayed, and to keepe company & communication with men, to be eloquent in speech, and cunning in dancing and singing: yea and to loue him afozehand, whome they intende to marry: for soe they saye, they shall the more lightly meete with a bargaine. A man might make answere to all this at once, but I will examine it from point to point to content not onely the mindes of wise men, but also of them that be rude and ignorant.

a Christian woman.

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ignorant. | That wise man, I pray you,
would euer counsaile this thinge, know-
ing, that ill is not to be done, that good
may come thereof: and especially where
the ill is euident enough, and the good
neither certaine nor custumed to followe
commonly vpon the deed. | Wherefore if
the maide can get no marriage, except she
infect her mind, and leoparde her honesty
on this fashon, it were better neuer to
marry: or else to marry onely Christ,
than to marry first vnto the diuell, that
she may be married to a man afterwarde.
Now, two things there be, the most pre-
cious that a woman can bring with her
to a man, honesty of body, and good fame:
nor there is no man so foolish and madde,
neither so set vpon beantie and conetous-
nes of goods, neither so vngenerous & so
vnhristie of liuing, but he will be con-
tente with any wife, hauing these two
which if she lack how can he be content?
Then would I wit whether maide is the
more likely to be of good fame & behaui-
our, whether she y bideth most at home,
or she y walketh much abroad: At home
there is no occasiō of euil, & foolish abroad,
currey

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every place is full. And of her that tarrieth
at home, no man maketh question or ar-
gument: but of her that walketh much a-
bout; euerie man will saye his opinion:
where among so diuers sentences, a maid
shal soone catch a blot, which will stick in
no place moze sooner than on a maid, nei-
ther woyle to get out. Of which of them
two do men set moze by: and whiche wil
they thinke of most honest demeaner, her
that they see either neuer, or but seldom,
or her whome they meet in every corner.
Verily I thinke they will not belceue
shee keepeth her honestly very well, that
walketh so oft forth. And as for providing
of her mariage, I thinke it should be moze
profitable for her to be heard tell of, than
scene. For a maid that is oft in sight, shall
chaunce either to say or do, that may dis-
please him that should haue her or some
of them that be of his counsell: or that hee
giueth credence and trust vnto. Wherby
many times mariages be broken, euen in
the point of making. And whereas they
speake of cloathing, wherewith to make
her gaie, if shee bee married but for that,
shee must needes bee hated, when shee
is

a Christian woman.

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is without them. For she must needs sometimes lay away that weed, & be with her husband at home in mean aray. For commonly, as we greatly like them, in whom we finde any speciall goodnes that we looked not for: likewise we hate them as soze, that disapoint our hope of any good bountie. For if thou seeme piked and proper vnto thy spouse, and art not so indeed, after that he hath taken some great hope of thy beauty, hee must needs hate thee, when he seeth himself disapointed. Forouer I could name, both in this countrey, and in mine owne, diuers maides, which could neuer get marriage, because that men were abashed of their costly apparel. What say they? this woman wold spend by all her marriage good in one gowne, or one brouch. Thereto by ouer richly apparelled, maides be reckoned light. And as for those that keene much companie with men, what man is there that will not suspect ill by them? Or what husband shall hee find so patient, that will bee content to haue his wife to company still & common with men: or would not rather haue such a one, as wold moze gladly company
with

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with hir husband alone, than with a great multitude of me: Where one shal tempt her minde with eloquence, an other with comelines of person, some with beautie, some with liberalitie, and some with noblenes. For as for maides to be eloquent of speach, that is to say, great bablers, is a token of a light mind and sheweth conditions: in so much that he that shal marrie her, shall thinke he hath a serpent & no wife. For yong men wil praise her vnto her face, that is full of talke, and a lolly daunser, and ful of merry conceits & play, and pleasant, and call her well manered, and well brought vp, all to haue her at their pleasure, but none to marry her: & al beleue that they may quickly obtain their purpose of such one: but neuer a on will be glad to haue such one to his wife, that he seeth is aplying vnto euery mans will: they praise for the time all that shee doth, because they haue delight therein. But and the foolish maides could heare what men speake afterwarde among themselves one vnto an other, without dissimulation: then should they know in deed how hartely they praised them, and
 liked

a Christian woman.

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liked them: they should understand then,
that when the men called the merry con-
ceited, they ment they were bablers, and
chatters: and when they called them ius-
tie tyres, they ment they were light min-
ded: and where they called them welaur-
tred, they ment they were wanton. But
some would say heere, yet by these means
they come by mariage. I graunt ~~in~~ ^{where} de,
some doe: but the most part doe not. For
both mo be married, and that also vnto bet-
ter husbands, that neuer go about to aspe
any men, the which when they see them-
selues beguiled with the women, they kil
them by witch ill ~~int~~ ^{int}reating. And this the
maid may be sure of, that shee shall neuer
haue good life with that husbanne, which
she hath gotten by wiles and crafts. Or if
there bee any man so mad or foolish, that
had leuer haue such a woman to his wife,
than one that loueth solitarines, & is sad
both of behaviour and apparel, and milde
of cheare: such a man would not I marry
my daughter to: for hee must needes loue
lewdnesse and vice, that setteth more by
such knackes, than by vertue & goodnes.
Nowe will I speake a fewe wordes of
loue,

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loue, the which doth all maides for the
most part, & deceiue them greatly, and
bringeth to much mischief. For it dooth
not become a Maide to make any signe,
that she would faine be married, or that she
loue any yong man to wed. For if she loue
him afore she haue him, that it be known,
what shall he thinke, but that she will as
lightly loue another as she hath done him,
whome as yet she ought to shew no loue
vnto: neither he will beleue that she lo-
ueth him alone, seeing there is as great
cause to loue other. And if he should marry
her, he wil thinke shee will haue as good
mind to other, as himselfe, when she is so
light of loue. Let euery body excuse the
matter as they wil, but in very deed, eue-
ry womā, that loueth any man beside her
husbā is accursed, if she haue to do with
him: and though she hate not, yet is she an
harlot in mind. And ther hath bene many
that haue loued so outragiously, that they
haue bene obedient to y^e pleasure of those
men, whom they hoped shuld be ther hus-
bands: and afterwards that men haue di-
spised & cast them by: which in my minde
was well & wisely done. For they be vn-
worthy

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Worthy for to be married, that dare she be
an example vnto those men, whome they
shuld haue, how wel they can find in their
heart to lie with a man, that is not their
husband. For by like lihood they wil both
do that same with other men afoze their
marriage, & in their moriage with their a-
dulcerers. There is no day, wheron these
things fal not out in euery city, nor there
is no woman so ignorant what is done in
the city but she heareth tel of these things.
I haue heard tell in this country, y^e woo-
ers haue beene forsaken for none other
cause, but because there was no loue be-
tweene the parties afoze. For the young
women said, they could not loue the, nor
find in their heart to haue them in mari-
age, whome they loued not, nor knew be-
foze: and this is a great vse they say, in
Candy. That neede is it to rehyke such
minde with wordes, which who so doth
not perceiue to be vnchast, I hold her far
more naughtie than they bee. Now then
louest not thou thy husband, because he is
coupled vnto thee by Gods laws & Gods
commaundement, but because thou art
vnto his loue before: so doe dyabbes

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The Instruction of

Charloes, which for like cause loue their
louers: and thou art not far unlike vnto
those dyables. And so it chaunceth vnto
such women, euen by the punishment of
God, that al the loue which they ought to
keepe in their mariage, they spend it out
afore. Wherof this common saying came
by: that they that marry for loue, shal lead
their life in sorrow. For it chaunceth by
many, that after the heat of loue is once
past, there followeth great hate, which
thing oft-times maketh wonder & talke
among the people, when they heare tell
how so great louers within 3. or 4. daies
fall at debate, and begin to diuorce ere the
bride cake be eat: nor it is no maruel, for
neither the fire may last, y^e lacketh wood:
neither loue, that is not nourished with ho-
nest louing. For among all folks, as Cice-
ro saith, can be no sure friendship. Where-
fore it is not expedient to make mariages
by loue aforehand, neither to couple & bind
that most holy charity with so filthy and
bittler bands, and yet much worse is it to
make them to marry by striving and hate,
threatning, and sute: as when they goe to
lawe together, the man for the woman,
bearing

a Christian woman.

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bearing her in hand that shee is his wife:
& the woman in like maner for the man.
I neuer hard tel of more foolishnes, than
for a woman to labor to haue a man against
his will, with whom she shall both liue a
twin: and except he loue her, she shal liue
in perpetuall sorrow. And loue must bee
gotten with faire meanes, and not com-
pelled: For he wil neuer be a sure friend
that is drawn & holden by force. What a
madnes is it to begin that ordinance of
hol y loue with hate. I would not verelie
haue a seruant against his wil, much lesse
a mate: Neither is it good to compell a
man against his wil: nor I would the wo-
man should be married vnto him, except he
desire her with all his hart: and it becom-
meth not the maids friends to pray or la-
bor for a marriage, or once to offer y maid
of their part: but the man should seek for
marriage, and so it should be done in deed,
sauiug that money ruleth and directeth all
things. For now they be married to many
and money marrieth. And as Senec saith,
mendrawe their wiues to the, with their
fingers. And therefore we see so many so-
rie and vnluckie marriages, when both

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the parties see them selues coupled vnto
the money, and not vnto the man or the
woman. Therfore both of them embrace
and holde fast it. And as for the wife, the
husband keepeth her but as his concu-
bine, and she him as an adulterer: neither
loueth one another, but for the filthy ple-
sure of lecherie: and els either hateth
and enuieith other. But they that would
keepe the nature of things whole & pure
neither corrupt them with wrong under-
standing, should reckon, that wedlocke is
a band & coupling of loue, beneuolence,
friendship, and charitie, comprehending
within it all names of goodnes, sweete-
nes, and amitie. Therefore let the maide
neither catch, and de:ceiue by subtiltie
him that should be her inseperable fel-
low, nor pull & drawe by plaine violences
but take, and be taken by honest, simple,
plaine, and good manner, that neither of
them complaine with both their harmes:
or say they were de:ceiued or compelled.

Heere endeth the first booke of the In-
struction of a Christian woman.

The



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The Second booke of
the Instruction of a christian
Woman.

Of VVedlocke.

The first Chapter.



HIS is no place heere to
reason, either the laudes or
disprailes of Wedlocke.
For the olde questions for
to be touched: as, it is for a
wise man to wed a wife: For the questi-
ons of our christia men, concerning wed-
lock, single life & virginity, and other, that
S. Augustine and other doctours of our
Christian faith haue disputed, I knowe
there haue beene some that haue soze re-
buked wedlocke: and that not onely here-
tiks, as the Manicheis, that vterly com-
manded to abstaine from mariage: whose
errozs be clean damned and banished: but

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also

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also Pagans, which haue giuen iudgment
of the whole kind of women, vpon certain
euill: ouer much following the common
guise, which vpon the knowledge of a few
condemne the whole nation. So the Car-
thaginians were defamed as false of
promise: So the Cilicians as theeves and
robbers: the Romans as colletours, the
Greeks as inconstant and variable. The
honest wiues ought to hate and blame the
naughty wiues, as a shame and slander to
all the kind. And truly no man durst euer
so far dispraise womankind, but hee must
needs confesse, that a good woman is the
best treasure, and most lucky and prospe-
rous thing that can be. And as Xenopho-
saith, she is the greatest cause of mans fe-
licity. There is nothing more sweet than
a good wife, saith the wise man Theog-
nis: likewise Xystus in his sentences cal-
leth her mans ioy. Euripides the Poet,
which was sharply bered with two nagh-
tie wiues, stuffed his Tragedies with re-
bukes and railing on women, and he was
named in a grecke word, the hater of wo-
men: yet neuerthelesse hee doubted to as-
sirme, that no pleasure was like theirs,
that

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that had good wīues. And Hesiodus the Poet, a very enemy of women, saith, that as nothing is more unfortunate than a man that chanceth on an ill wife: so likewise no greater felicity and wealth canie man may haue, than hee that hath a good wife. (King Solomon, which was beside himselfe for women, and of y^e most wise, made the most vnwise, often times as cursing his wicked deeds, hee fiercelie rebuketh women but so yet that he sheweth plainly by whom he ment. For in his proverbes he writeth, that an vnwise woman, and ful of boldnes shal lacke bread. And as a tree is consumed of the Timber-worme, so (hee saith) is a man of an euill wife. But looke in the same booke, how goodly and gay is the prais of a good woman: of whome hee saith thus: Noble is her husband in the gates, when hee stteth with the auncient Fathers of the earth. Fortitude and beauty shall be the raiment of an holy woman, and shee shall laugh in the last day. She hath opened her mouth vnto wisdom, and the law of meeknesse is in her tongue, her children haue risen vp, & called her the most blessed:

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sed: and her Husband hath commanded
her. Many women haue gathered riches,
but thou hast passed them all. These, and
many other good wordes hath the wise
king spoken: which are approued and
allowed of euerie wise man with one as-
sent. Now I force not for those disputa-
tions or moze like Sermons, that sharpe
witted men haue made of wedlocke. For
doubteles all learned men bid wed: which
thing they did themselves. The seuen
wise men of Greece were married first,
and after that Pythagoras, Socrates, A-
ristotle, and Theophrast, both the Ca-
tons, Cicero, and Senec: because they wel
perceiued that nothing was moze after
nature, than the coupling of man & wo-
man: whereby mankind being in sundrie
persons mortall, is made in altogether e-
uerlasting: and whereby a man yeeldeth
againne vnto his successors, that which he
taketh of his predecessors: and as it were
rendreth a benefite vnto nature. Aristot-
le in his morall bookes exhorteth wise
men vnto marriage, not onely to the in-
tent to haue children, but also because of
company. For that is the principall and
grea

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greatest unitie that can be. For thus goeth the matter in deepe: of that consideration & vniuersall friendship, wherewith all folkes are knit together as brethren: descended of ~~God~~ one father of al things: wherewith nature her selfe, that in al men is y^e same: bindeth vs together with a certaine charitie, moze neer is y^e friendship which is among folkes of one faith: and it is plucked moze narrowe by mans ordinance and law ciuill. For citizens fauour moze one another, than they doe forraine: and of Citizens our speciall friends are moze dear to vs: of them we loue best our own kinsfolke, & of kinsfolke nothing is moze neare than the wife: whom the first father of mankind, as soone as he saw her saide by and by, that it was a bone of his bones, and flesh of his flesh. And when there was yet neither Father nor Mothers, yet he gaue a Law, as in the name of nature, saying in this wise: for her sake a man shall leaue both Father and Mother, and abide with his wife. *Altho* then can denie but that *Wedlocke* is a thing most holie: *Which* God ordained in Paradise, when mankind was yet pure

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pure and cleane, with no spotte defiled.
 Hee chooseth it in his mother; hee allow-
 ed it with his presence: and would doe
 his first miracle at the solemnitie of ma-
 riage, and there shewe an euident token
 of his Godhead, vnto the intent he might
 declare that he was come to saue them,
 that were both lost by folkes so coupled,
 and bozne by folkes so coupled. But I
 write not here of the praises of wedlocke,
 wherevpon often-times most eloquent
 men haue made long Sermons. For I
 doe onelie instruct vertuous women.

What a Woman ought to haue in
 mind, when she marieth.

The 2. Chapter.

What time a woman marieth
 she shuld call to remembrance
 the beginning of wedlocke, and busilie
 consider in her minde and thought the
 lawes of it, and so shee ought to prepare
 her selfe, that so holy an ordinance first
 vnderstood, shee may afterward fulfill it;
 After that God, the Prince and maker of
 this

this excellent woꝛke, had brought man
into this woꝛld, he thought it vnconue-
nient to leaue him all alone, and so ioy-
ned to him a liuing creature, most like
vnto him of minde and shape: with whose
conuerſation and compenſable woꝛdes, he
might ſweetly ſpend his time, & alſo be-
cauſe of generation, if it pleaſed him. And
indeed wedlock was not ordained ſo much
foꝛ generation, as foꝛ certaine companie
of life, and continual fellowſhip. Neither
the name of Husband is a name of bodilie
pleaſure, but of vnitie and affinity. God
led the woman to the man: which mea-
neth none other thing, but that God him-
ſelfe was chiefe author and maker of wed-
locke. Therefore Chriſt in the goſpel cal-
leth them coupled of God. As ſoon as the
man looked vpon the ſemall of his kinde,
he began to loue her aboue all things, and
ſaue: Nowe is this bone of my bones,
and fleſh of my fleſh. And for her a man
ſhall forſake both Father and Mother,
and abide with his wife: and they ſhall
bee two in one fleſhe. Where it is ſaid
in one fleſhe, it is to bee vnderſtood one
fleſh, and fleſhe after the proprietie of the
Hebrew

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Hebrew speech signifieth mankind both man and woman: so that they which first were two, man and woman conioyned in wedlocke, he made one. This is the merueilous mystery of wedlock; so to mingle & to couple the man and the woman, that two shall be made one. The which thing also is hath done in Christ and the church as teacheth Paule the Apostle, which no power saue onely Gods power, might bring about: of necessity that thing must be most holy, at which God is so so specially present. Therefore what time a woman commeth herunto, she should not suppose, that she commeth to daunce, play, & feast, but must ponder higher thinges in her mind. God is y^e ouer-seer, the church is the mediatrix in marriage. For which cause that thing that is ioyned & fastened together by so high authority, Christ suffereth not either to be broken or loosed of any mortal creature, saying in his gospel: That God hath ioyned together, man may not deuide. Nowe if it be not lawfull to loose it, & that knot is not to be vnknit with mans hands, which God hath knit: likewise no man ought to open that thing,

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thing, which is shut with the Key of Dauid: which alloweth that immaculat lamb hath in keeping. Now then straight in the beginning, thou that art an honest Mo-
pian, appoint thy self, that thou maiest in such wise binde him vnto thee with loue, whome God by this holy ordinaunce hath ioyned vnto thee: that the band may bee easie & light. No: neuer desire that knot to be vnknitte: no: cast not thy selfe and him both that is knit with thee, into grief without end, and perpetuall misery. For a great part of this matter resteth in thy hand: either with pure chastitie, meekenes, buryme vsing of thy selfe to haue thy husband pleasant and louing to thee, and to lead thy life wealchfully: or els with thy vices of minde and body, to haue him froward and crabbed, and to ordaine for thy selfe grieuous tormẽt, which by death shall not be ended. Thou shalt toile, thou shalt weepe, thou shalt bee troubled, thou shalt curse the daye that euer thou wert ioyned vnto him, thou shalt curse him that thee begat, & her that thee bare, and al thy kin: yea, and al them that any thing did in thy marriage, if thou through thine owne

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own vices cause the husband to hate thee.

But on the other part, if thou by vertuous living and burimmes, gine him cause to loue thee, thou shalt bee Distresse in a merrie house, thou shalt reioyce, thou shalt be glad, thou shalt blesse y day that thou wert married vnto him, and all them that were helping therunto. The wise sentence saith: a good woman by lowlye obedience ruleth her husband. Plinius the younger, when he had a wife as his mind desired, he was mild and gentle vnto her againe, and thanked Hispula his wifes Aunt, both for his owne & his wifes sake, saying: I thanke you that prouided me of her: and she thanketh you because you got her mee, & as it were haue chosen the one vnto the other. Aboue al this, the first and as I suppose onely Chapter of the lawes of wedlocke, that they shall be two in one person, is the verie ground of wedlocke, and the bond of the most holy fellowship. Therefore, if a Woman direct all her thoughtes, her wordes, and her deedes vnto this point, that is, to keepe trulie and safely the purenes of wedlocke, shee can not but liue well and vertuouslie.

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Therefore an honest and a chaste woman
ought euer to haue this in mind. There-
fore she shall study both day & night how
she may fulfill the lawe, and to expresse &
shew it in deed: trusting verily hereupon,
that whosoever she be that fulfilleth this
lawe, that is to say, that reckoneth her
selfe and her husband all one person, and
so liueth, that she may both be in deed, &
appeare to be all one with hir husband,
she can lack no kind of vertue: and shee
that doth not so, shal haue no vertue at al.
O reuerent power of the diuine worde,
which in thre words hath comprehen-
ded as much as mortall men goe about
to expresse: no yet cannot with long ser-
mons. Therefore I will make none o-
ther law of mariage: for only this is suf-
ficient: only this containeth as much as
either mans wit can concieue, or mans e-
loquence can utter. Therefore the wo-
man shal not beleue my fantesie, but the
first father of our kind Adam, or rather
obay Christ, commanding in the Gospel of
Mathew, y they shal be two in one persn.
And then hath shee fulfilled all the duty
of a vertuous wife. This one precept of

D

God

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God might haue eased me of all laboz of writing, if y^e it had entred so deepe into womens hearts y^e they might both haue well perceiued it, & beare in mind, & execute it. But now to the intent that it may stick moze fast, & grow moze surely it must be turned & handled many waies, and be made in many fashions, & so be set afoze their eies & taught vnto thē, that they may both take and keepe it y^e better. Notwithstanding a wise woman shall remeember, y^e all that euer I say is but one pcept, as it were one man in diuers apprell.

Oftwo the greatest points in a married woman,

The 3. Chapter.

Among al other vertus of a married womā, two there ought to be most speacial & greatest: the which only if she haue thē, may cause mariage to be sure, stable, durable, easie, light, sweet, & happy: and againe, (if the one bee lacked, it shalbe vn Timer sure, painefull, vnpleasant, and intollerable, yea and full of misery, and wret.

(virtues)

Wretchednes. These two vertues, that I
meane, be chastitie & great loue toward
her husband. The first she must bring wth
her forth of her fathers house. The second
she must take after she is once entered in
at her husbands doore, & both father and
mother, kinsfolkes, & all her friends left,
she shall reckon to find all these in onely
her husband. And in both these vertues
she shal represent the image of the holie
Church which is both most chaste, & most
faithfully both keepe troth and promise
vnto her spouse Christ: which being soli-
cited, & labored within of so many woers
that is to say, christian folkes, that haue
bin common heretiques, & besieged with-
out of Pagans & Jewes, yet neuer hath
bin won nor corrupted: and hath euer
reckoned all their good and treasure to
rest in her only spouse Christ. A married
woman ought to bee of greater chastitie
than an unmarried. For if that thou
then pollute and defile thy chastitie, as
God forbydde thou shouldest, hearken I
pray thee, how many thou shalt offende
and displease at once, with one wicked
deede: Howe manye reuengers thou
shalt

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Thalt prouoke against thee. They be so many and so hainous, that among some a man can make no difference, but I shall gather them without any order, & let the befoze their eyes. First thou offendest two, which ought to be vnto thee both most in price, and most deare & best, that is to say, Almighty God, by whose means ye were coupled togeather, and by whose power thou hast made oth to keepe the purenes of body. And next vnto God, thou offendest thine husoand: vnto whom thou hast giuen thy selfe: in whome thou brestakest all loue and charitie, if thou once be defiled. For thou art vnto him as Eue was vnto Adam: y is to say, his daughter, his sister, his companio, and his wife, and as I might say, an other him selfe: Wherefoze thou desperate women that hast abused thy selfe so, thou farest in like manner as though thou hadst strangled, destroyed or murdered thy selfe. Thou hast broken the greatest band that can be in the world: thou hast broken thou false womā, y most holy band of temporal law that is to say, thy faith & thy troth, which once giuen, one enemy in the fiede will keepe

keepe to an other, though she should stand
in danger of death: and thou like a false
wretch dost not keep it to thine husband,
which ought to be more deare vnto thee
by right, than thy selfe. Thou defilest the
most pure Church, which helpt to couple
thee: thou breakest worldly cōpany: thou
breakest the lawes: thou offendest thy coun-
try: thou beatest thy father with a bitter
scourge: thou beatest thy sorrowfull mo-
ther, thy sisters, thy brethren, thy kinsfolk,
alliances, & al thy friends: thou giuest vn-
to y cōpany once an example of mischeif,
& castest an euerlasting blot and shame
vpon thy kin: thou like a cruel mother,
castest thy childre into such a necessity, y
they can neuer heare speake of there
mother, without shame, nor of their fa-
ther without doubting. What greater
offence can they doe: or what greater
wickednes can they infect theselues w-
all, that destroy their countrey, & perish
al lawes, & iustice, and murder their fa-
thers and mothers, & finally defile and
marre al things, both spirituall & tem-
poral: What good man, or God, thinketh
thou can fauour thee, that doest so? All

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thy countrey folks, all rightes & lawes,
 thy countrey it selfe, thy parents, al thy
 kindfolke, & thine husband him selfe shal
 condemne & punish thee: Almighty God
 will auenge most rigorously his maiesty
 so displeased & offended of thee. And know
 thou this womā, that the chastity and ho-
 nesty, which thou hast is not thine, but
 committed, & taken vnto thy keeping by
 thine own husband. ¶ Therefore thou dost
 y more wrong to giue away that thing,
 which is an other bodie, without y ow-
 ners licence. And therefore the married
 womā of Lacedemon, when a young mā
 desired of hir y honest thing, answered
 him I would graunt thee thine asking,
 yongman, if it were mine own to giue y
 thou askest: but that thing, which thou
 wouldest haue, while I was vnmarrid
 was my fathers, and now is myne hus-
 bands. She emade him a merry & a wise
 answer. But S. Paule speaketh full
 wisely for the monition of good women,
 where he teacheth y Church of God say-
 ing: A woman hath no power of her
 owne body, but her husband. ¶ Which
 saing ought so much to keep a womā ex-
 cept

a Christian woman.

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cept she be too vngratious, from all filthy
actes, that S. Augustine doth not allowe
perpetual chastity in a married Woman,
without hir husbands be content with the
same. Wherefore there is an holy man,
whether it be S. Ierome or some other
I wot not well, that dispraiseth one Ce-
lantia a vertuous woman & a good wife,
because she auowed perpetuall chastitie
without her husbands consent. For a wo-
man hath no power of her owne body, no
not although it bee tending vnto the
goodnesse of continence. Nowe then let
euery woman consider what lycence she
hath y^e while vnto y^e naughtinesse of mis-
behauing her body, she is discomended of
chastity, her husband not being of counsel.
Now then, what shal she haue, y^e commit-
teth adultery against hir husbands will:
Heare what words this holy mā saith:
But this I haue vnderstoode also, which
troubleth & grieueth me not a litle, that
thou hast takē vpon thee y^e good purpose
of chastitie, without thine husbands wil,
cleane contrary to y^e commendment of y^e
Apostle: which in this case commaun-
deth, not onely the Wife to bee sub-

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lect to the husband, but also the husband to the wife. The wife saith he, hath no power on her owne body but her husband: Likewise the husband hath no power of his owne body, but his wife, & thou as though thou haddest forgotten the bonde of mariage, noz remembryng thy bargaine & promise, hast made a vow of chastitie to God, thine husbände unknowing, but it is ieopardie to promise that; the which is in an others power. And I cannot thinke that gift very pleasant vnto God where one giueth away that, which pertaineth vnto two. Thus saith this holy man, which if he take vp so sharply this vertuous woman for an holy thing giuing, which was not in his power for to giue, what wordes suppose yee, would he vse, in rebuking a wicked or a filthie deede? And that thou mayest vnderstand moze plainely, how great a vice adultery is reckoned, both of God & man, Christ in his Gospell wher he wold y men shal keep their wiues, noz deuorse from them for none occasiō: yet he doth except adultery. Therefore a mā must be content w his wife, though she be a drunkarde,

hard, though she be iresfull, shee wd, a wa-
 ster, a gloton, a uacabond, a shoul-
 der, on ly an adulterer is at a mans liberty
 to forsake. Also the other vices be displea-
 sant in deed, but yet they may be suffered:
 but she that breaketh the promise of wed-
 locke, is intollerable. Therefore Homer
 the poet, among the cursings & bannings
 that he giueth vnto certayne men, putteth
 this for one of the sorest: I pray God (say-
 eth he) their wiues might meddle with o-
 ther men. Also Iob prayeth, that if euer he
 lay in wait to do his friends displeasure,
 this misfortune might light vpon him,
 saying: I pray God my wife may bee an
 other mans harlot: and other men might
 lie downe vpon her. And these points did
 not onely holpe Christian women vnder-
 stand, but also Pagans: of whome there
 were some, which after they were corrup-
 ted, thought themselves vnworthie for to
 liue, as Lucrecia, wife vnto Collatine,
 whose act is most famous, for the maruei-
 lous loue that shee had vnto chastity, and
 many moe, which lest they shoulde loose
 their chastity, perished themselves. That
 time the Citie of Athens was wonne

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by Lyfander the king of Lacedemon, and
 36. tyrants were let to gouerne the citie,
 and they ruled most proudly and hautilly,
 & derided and mocked the honestie of ma-
 ny womē, the wife of Niceratus slew her
 own selfe to escape, that she should not be
 at their filthy pleasure. Also the wiues of
 the Almans, of whom Caius Marius, had
 slaine an infinit multitude, desired him, y
 they might bee giuen vnto the religious
 maids of Rome called y virgins of Vesta,
 saying, they would liue as chastly as they
 should: which thing when they could not
 obtaine of that hard stomacke of Marius,
 all in the night next ensuing hanged the-
 selues. Also in the war, which the people
 of Phoces had with the Thessalians, and
 the Thessalians came into their Country
 with an incredible power: Deiphantus
 the chiefe Captaine of the Phocceante,
 counsailed the people to goe against their
 enimies: but as for children, their wiues,
 and aged men, with other, that were not
 able to beare harnesse, to shut them vp in
 some secret place, & to bring them plenty
 of Wood and strawe, that and if the hoast
 were ouer-come, they there might burne
 them.

a Christian woman.

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themselves. Now when most part of the people consented to the same: there rose vp an aged man, which said: it were well done to wit the womens wil in that matter: that if they agreed therto: than shuld it so bee: if not, he said it was vnreasonable, to appoint them such a thing against their will: whereupon the Women were examined, which answered altogether, that they were verie well agreed with Deiphaneus counsaile, and also gaue him great thanks, because he had so wel provided for the safegard of them and of their Countrey: and vpon this purpose they were conueied into a secret place. How be it the Phocians returned againe with the victorie: nor I doubt not, but it was through the behauiour of the good Women. And thus did Pagans, which liued in the obscuritie and darkenesse of ignorance. Therefore Christian folkes may be the more ashamed, which be redeemed with the blood of our Loyde, washed with baptisme, instructed with doctrine, and illuminated with light.

How

The Instruction of
How she shal behaue her selfe vnto
her Husband.

The 4. Chapter.

ITwere a long matter and hard to expresse, and thereto woondrous if I should rehearse euerie point of the wifes dutie vnto her husband: Our Lorde comprehendeth it in the Gospell with one worde. Therefore let vs remember, how wee haue saide before, that shee is as one body with her husband. Therefore shee ought to loue him none other-wise than her selfe, I haue saide before, and oft shall againe: For this is the greatest vertue of a married woman: this is the thing that Hedlocke signifieth, and commaundeth that the wife shoulde reckon to haue her Husband for both Father, Mother, Brethren, and Sisters, like as Adam was vnto Eue, and as the most Noble and chaste Woman Andromache sayde, her Husband Hector was vnto her in these wordes.

Thou art vnto me both Father and Mother,
Mine own deare husband, & welbeloued brother.
And

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And if it be true that men doe say, that
friendship maketh one hart of two: much
more truelie and effectually ought wed-
locke to do the same, which far passeth all
maner both friendship & kindred. There-
fore it is not said, that wedlock doth make
one man, or one mind, or one body of two,
but clearly one person. Therefore the
words that the man spake of the woman,
saying: for her sake shall a mā leaue both
Father and Mother, and abide with his
wife: the same wordes the woman ought
both to say and thinke with more reason.
For although there be one made of two,
yet the woman is as Daughter vnto her
husband, & of nature more weaker: wher-
fore shee needeth his ayde and succour.
Therefore if she be destitute of her hus-
band, desart, and left alone, she may soon
take hurt and wrong. Therefore if she be
with her husband where he is, there hath
she both her countrey, her house, her Fa-
ther, her mother, her friends, and all her
treasure: of the which thing Hipsicratea,
wife vnto Mithridates the king of Pon-
tus, gaue good example, which followed
her husband in mans apparell, when hee
was

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was beaten and driven out of his Lande,
sying still from one place vnto another,
not hauing where to resort or abide, and
whersoever he was, shee accounted there
to be her riches, her Realme, & her coun-
trei. Which thing doubtles was the gre-
test comfort in his sorrow and aduersity.
Flaccilla, wife vnto Nouius Priscus, and
Egnatia Maximilla, wife vnto Glirio gal-
lus, both followed their husbandes out of
their countrey when they were banished
with great losse of treasure and posselli-
ons: and they reckoned their husbands far
about al those vnto them: wherfore their
names were had in great honoz. As Tau-
ria deserued no lesse commendation, which
when her husband was outlawed, hid him
vp betweene the seeling and the roofof
her chamber, no moe of counsaile but one
maid and her selfe: and so saued his life
with her own great jeopardy. Also Sulpi-
tia, wife vnto Lentulus, when her mother
Tullia watched her diligentlve lest shee
should follow her husband that was bani-
shed, shee got vpon her poze raiment, and
so with two maid seruants, and as manye
men, stole away and came to her husband:
no?

a Christian woman.

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nor refused to banish her own selfe for his
sake, that her husbände might see in his
out-lawry her faithfulness toward him.
And there haue bene very many that had
leuer be in icoperdy themselves, than their
husbands should. The wife of Fernanddo
Gonsalis the Earle of Castile, when the
king of the Legion of Germany, which is
a citty in the part of Spaine, called A-
stury, had her husbånd in prison, she came
vnto her husbånd, as it were to visite him,
& there counsailed her husbånd to change
raiment with her, and steale his way, and
leauē her in the icoperdy that should fall,
& so he did. Thereto the king wondring
vpon that great loue of hers toward her
husbånd, prayed God to send him & his chil-
dren such wiues, and so let her go againe
to her husbånd. There was also another
of the same kindred, which was married
to a cerraine king of England, that what
time her husbånd in France against the
Spaniards, had catched a great wounde in
his arme with a venomed sworde, and so
came home into his owne countrey, nor
coule neuer bee healed, except that
venome and matter were sucked out:
The

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The king seeing that whosoever should
 doe that deepe, were in jeopardy of their
 liues, wold suffer no man to take it vpon
 him. **W**herfore in the night when he was
 a sleepe, his wife loosed the bandes of the
 wound, first her husband not perceiving,
 and afterward dissembling, and so by litle
 and litle sucked & spitted out the popson,
 and prepared the wound curable & ready
 to the phisicion. **W**herfore I am very so-
 ry that I haue not the name of that noble
 woman, which were woorthy to bee com-
 mended with most eloquent praises. How
 be it, it is not vnspoken of, for it is read in
 the acts of Spaine, which Rodericus the
 bishop of Tolet did write: from whence I
 shall once translate with honorable men-
 tion of her. Like wise vpon a season, men
 of Tyrhena came a great manye out of
 their Ile vnto Lacedemon, whome the
 Lacedemonians suspected to goe about
 some subtiltie, and thereupon set them in
 hold, and iudged them to die. **W**herfore
 their wiues got licence of the keepers for
 to go in vnto them, as it were to visite and
 comfort them, and there chaunged ray-
 ment with them, and so they in the **W**o-
 mens

mens raiment, and their faces couered,
as the custome of the countrie was, escap-
ped away, & left their wives behind them:
whome afterwards with their children
together they recovered againe, and put
all the Lacedemonians in feare, as Plu-
tarke writeth. Moreover Admetus the
king of Thessaly, having a disease migne-
ing upon him, which could neuer be healed
without the death of an other body, could
finde none that would gladly die for his
sake, but his wife Alcest. Also many ther
haue beene, which after their husbands
death, would in no wise abide on liue. La-
odamia, after that she had heard tell that
her husband Prothesilaus was slaine at
Troy of Hector, she killed her selfe. And
Paulina, wife of Seneca, would faine haue
died with her husband, and had her veins
cut as he had, but she was letted by Nero,
and holden against her will, till her arms
were bound, & her blood stopped: so she
liued not many yeares after: and while she
was alieue, was so pale and so leane with
sorrow, that shee was a wonder to euery
man to looke vpon: and in all the state of
body, shewed manifest tokens of the kind

The Instruction of
 Ioue that she had to her Husband. The
 Daughter of Demotion, the chiefe man
 of Arcopagites a young Maid, when she
 heard tel of the death of her spoule Leost-
 henes, shee slew her selfe: affirming that
 although she was untouched, yet because
 she was married vnto him in minde, shee
 should be an adulterer, if she married vnto
 any other afterwards. Olde writers of
 fables tell; that Halcione would not a-
 bide alone after the death of her husband
 Ceyx: and therefore she leapt downe into
 the Sea. The fables of Poets, which
 were made to instruct our liues, ad more
 vnto the tale, that they were changed in-
 to birds called Alciones: and so well be-
 lotted of the Goddesse Thetis, & when so-
 euer these birdes builded, there is great
 calmes in the sea, and faire weather in
 the aire: and that chaunceth yeaerlie at
 certaine times. Wherefore those daies
 be called in Latine Halcionii, that is as
 you would say, the Halcion birdes daies:
 & that gift they say, that the Gods gaue
 for the great loue of that woman toward
 her husband. Euadna, when she kept the
 funeral of her husband, she leapt into the
 fire,

fire, and followed her husband. Cecinna Petus had a Wife called Arria: this Cecinna, when hee had risen in battaile with Scribonian against Claudius the Emperoz, and was brought vnto Rome, Arria desired the soldiers to let her wait vpon her husband as a seruaunt: which thing, when they would not suffer, she hired a fishers boat, and followed the great shippe. And within a few daies after the death of her husband, killed her selfe at Rome: and yet had she a daughter alieue married to Thrasea, the most noble & wisest man in his time. Portia daughter of Cato, wife to Marcus Brutus, when her husband was slain, she sought for her own death: & when weapons were taken from her, she thrust hot coales in her mouth, and choked her selfe. Panchia, wife of king Sufius, kept her faith vnto her husband being in captivity, and spende out al her goods for his life: and when hee was slaine in battaile, she died voluntarilie after him. The Daughter of Tullius Cesar, which was married vnto Pompey the great, when one brought vpon a time home out of the field a coat of

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her husbands be blauded, shee suspecting
 that her husband had bene wounded, fell
 to the ground into a swooning, and almost
 dead: with the which affright of her mind,
 she fell to labour of childe afore her time,
 and so died. Also Cornelia, the last wife of
 the same Pompei, said: it was shame for a
 woman that could not die with onely sor-
 row when her husband was slain. Arthe-
 misia the queene of Lyde, did drinke the
 ashes of her husbände after his death, be-
 cause for very loue she wold haue her own
 body to bee her husbands graue. These
 great thinges haue I rehearsed, that wo-
 men that be now a daies may be ashamed,
 which will not endenour them selues to
 performe other more easy thinges. Other-
 fore their crueltie and wickednesse is
 more intelleuable, that can stand in their
 hartes to see their husbands lie in trouble,
 damage, and worldly shame, and al the so-
 row that can be for a small money, when
 they haue enough in store to rid them out
 of danger. O heart more harder than anie
 beast, that canst suffer thy bloud, thy bo-
 die, and thine owne selfe on thy husbands
 part, to bee so betted: doubtles the lawes
 that

a Christian Woman.

that suffer that iniquity, haue more re-
garde of money than faith or conscience.
But this manner hath bene left vs of the
Pagans, with manye other, which abide
more surely in vs, than the law of Christ
doth allow: which commandeth vs to lay
forth both cloathing, mettall, & what trea-
sure soeuer we haue in store, not onely the
wife for her husband, but also one christi-
an man for another, bee hee neuer so un-
known. Wherefore let the woman under-
stand, that if she will not spend all her sub-
stance to saue her husband from neuer so
litle harms, she is not worthy to bear the
name, neither of a good nor christian wo-
man, nor once to be called a wife: neither
I would that she should loue her husband
as one loueth his friend, or brother: that
is to say, I wil that she shal giue him great
worship, reuerence, great obedience, and
seruice also: which thing, not only the ex-
ample of the olde worlde teacheth vs, but
also all lawes, both spirituall and tempo-
ral, & nature her self crieth and comman-
deth that the woman shall be subiect and
obedient to the man. And in all kindes of
beastes, the females obey their males, and

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wait vpon them, and sawne vpon them, ^W
 & suffer themselves to be corrected of them
 which thing nature sheweth must be, and
 is conuenient to be done. Which as Ari-
 stotle in his book of beasts sheweth, hath
 giuen lesse strength and power vnto the
 females of all kinds of beasts, than to the
 males, & more soft flesh, and tender haire.
 Moreover, these parts which nature hath
 giuen for weapons of defence to beasts,
 as teeth, hornes, spurres, and such other,
 the most part of females lacke, which
 their males haue, as harts and bores. And
 if any females haue any of these, yet bee
 they more stronger in the males, as hornes
 of buls be more stronger than of kine. In
 all the which thinges Nature sheweth,
 that the males duety is to succour and
 defend, and the females to follow and to
 wait vpon the male, and to creepe vnder
 his aide, and obey him, & hat shee may liue
 the better. But let vs leaue the exam-
 ples of Beastes, which make vs asha-
 med of our selues, without wee passe the
 in vertue, and let vs ascend by vnto mans
 reason. Now then, what woman wil be
 so presumptuous and so haucie, to diso-
 bay

bay her husbands bidding, if she consider
 that he is vnto her in stead of Father and
 Mother and all her kin, and that she ow-
 eth vnto him al the loue and charity that
 were due to them all: an outragious and
 a foolish woman dooth not consider this,
 the which is disobedient vnto her husband,
 except peraduenture she would say, she
 oweth no obedience, neither to Father
 nor to Mother, nor to none of her kinne.
 For if she obey them, they must needs ob-
 ay her husband: in whome by all rites,
 by all customes, by all statutes & lawes,
 by all preceptes and commandements,
 both naturall, worldlie, and heauenly, she
 ought to account all thinges to bee. The
 Woman is not reckoned the more wor-
 shipfull among men, that presideth to
 haue maistrie aboue her husband: but the
 more foolish, and the more worthe to be
 mocked: yea, and moresouer than that
 cursed and unhappie, the which turneth
 backward the lawes of Nature, like as
 though a Souldier would rule his Cap-
 taine, or the Moone would stand a-
 boue the Sunne, or the arme aboue the
 heade. For in this blocke the manne

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resembleth the reason, & the woman the
 body: Now reason ought to rule, and the
 body to obey if a man will live. Also saint
 Paul saith: The head of the woman is
 the man. Here now I enter into divine
 commandments, which in stomachs of rea-
 sonable people, ought of reason to beare
 more rule & value, than lawes, more than
 all mans reasons, & more than the voyce
 of nature her selfe. God the maker of the
 whole world, in the beginning when the
 world was yet but rude and new, giving
 lawes vnto mankind, he gaue this charge to
 the woman. Thou shalt be vnder thine
 Husbands rule, and hee shall haue do-
 minion over thee: The Apostle Paule
 teacher of the Christian wise dome, that
 is for to say, of the heauentie wise dome,
 woulde not haue the woman to rule the
 man, but commandeth her in many pla-
 ces to be subiect. Peter also, the Prince
 of the apostles, commandeth in this wise:
 Let all women be subiect to their hus-
 bands, as holie women, trosting in our
 Lord. Sara was obedient vnto Abraham
 and called him her Lord. Saint Hieroni-
 m writeth vnto Celantia in this wise: Let
 the

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the authoritie and rule be reserved vnto
thine husband: and be thou an example to
all thine house, what soueraignety they
owe vnto him. Do thou proue him to be
Lord by thine obedience, and make him
great to thine humillitie: For the more
honor thou giuest vnto him, the more ho-
nourable thou shalt be thy selfe. For as
the Apostle saith, the head of a woman
is the man. Now the whole body can no
where haue more honor, than of the head,
this saith S. Hierome. But foolish wo-
men do not see, how sore they dishonour the
selues, that take the souerainety of their
husbands of whom all their honor must
come: And so in seeking for honour, they
lose it. For if the husband lacke honour,
the wife must needs go without it. Nei-
ther kindred, riches, nor wealth can auaille
her. For who will giue any honour to a
man: whome he seeth mastered by a wo-
man. And againe, if thy husband bee ho-
nourable, be thou neuer so low of birth,
neuer so poore, neuer so vncomely of face,
yet canst thou not lacke honour. For
neither beutie, kindred, nor riches, made
Oristilla honourable, after she was once
married

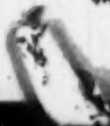
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married to bounteous Caraline: nor po-
uertie letted not Salonia to be honoured
of the Romans, which was wise vnto the
wise Cato.

But now that thou mayest the bet-
ter obey thy husband, & do all thinges af-
ter his mind, first thou must learne al his
manners, & consider well his disposition
& state: For there be many kinds of hus-
bands, and al ought to be loued, hono-
red, worshipped, & obeyed, but all must not be
entreated vnder one manner: For hus-
bands must be handled, as Terence spea-
keth, after the opinion of Plato, saying:
Mans life is as it were a game at tables;
For if that chaunce of the dice, that is noo
for them, it must be amended by craftie
playing: likewise in husbandes, if thou
haue one after thine appitite, thou mayest
be glad, & he is to be hono-
red and obeyed: but if he be ill, either finde some craftie to
make him good, or at the lest wise better
to deale with. Now thy husband shall be
eyther fortunate or infortunate: / For-
tunate I call them that haue goodnesse ey-
ther of mind or of body, or externall: In-
fortunate I call those, that lacke any of
these

these thy. They that be fortunate, do easi-
ly content their wises minds: and those
that be infortunate, must haue delibera-
tion taken about the, how be it I woulde
they should rather set their loue on y^e hus-
band himselte, thā on his fortunes, or els
they shall loue both weakly, & more vn-
stedfastly: and if fortune once fly away, as
she is wauering & inconstant, she carrieth
away the loue together with hir. For let
them not loue goodly men for their beau-
ty, nor riche men for their money, nor me-
of great authoritie for their hono^r: for if
they do so, then shall they hate the sickly,
the poo^re, & those that beare no rule. If
thou haue a learned husband, learne good
holy lessons of him: if he be vertuous do af-
ter him: but if he be infortunate, cal to re-
memb^rance the saying of Pompeius the
great, a very noble and a wise man, which
when he was ouercome of Iulius Cesar,
and came vnto the Ile of Lesbo, to receiue
his wife, and flye awaye with her, shee
seeing her husbande beaten and ouer-
come, fell vnto the grounde halfe
deade for sorow, to see her husbande
haue suche a fall: whome Pompeius
lifting

P. 6.



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Y lifting vp in his armes from the ground,
 & reuiued againe, spake vnto her in this
 manner: My deere wife Cornelia, most
 sweet vnto me of al things, I wonder of
 thee so noble a womā, to be overcome in
 such manner at y^e first stroke of Fortune
 now thou hast an occasion to obtaine im-
 mortal honour: For as for eloquence, or
 learning in the law or seats of warre are
 no matters for womē to win worship by,
 her vertue shall ~~only~~ appear if hir hus-
 band be cast into aduersitie, whome if she
 loue & worship, nor loath his misery, but
 entreate, as is becomming to do her hus-
 band, the world shall talke good of her
 perpetually. P Therefore it shall be grea-
 ter honor to thee to loue Pompeius thus
 ouerthrowne, than whē he was y^e Prince
 of al the Romans, & gouernour of y^e Se-
 nate, & Lord of Kings. For as for these
 things euery womā, be she neuer so vi-
 grattous, can loue well ynough, but to
 fauour and loue him that is in aduersitie,
 there is the pointe of a good woman,
 Therefore that I am thus overcome
 thou oughtest to loue, as an occasion to
 shewe thy goodnesse. Therefore if thou
 weepe

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weepe & waile for any thing as long as I
 live, thou shewest thy selfe to love that,
 which thou lackest and hast lost: & not to
 mourne for me that am alive. These and
 such other words he spake vnto his wife
 at that time: which saying euery good
 woman shall ponde'r and consider in her
 mind noz bere her self, if she chaunce vpon
 an infortunate husband: neiher hate
 noz despise him therefore: but rather co-
 trarie, she ought, if he be poze to comfort
 him, and aduertise him to call vnto re-
 membrance, that vertue is y^e cheif riches
 and helpe him with such honest crafts as
 she knoweth shal please him: & such as his
 acquaintance & friends shal allowe: and
 as is becomming for a vertuous and an
 honest woman. But beware thou fal not
 into such a wicked mind, to will him for
 lucre of money to occupie any vn timer
 crafts, or to do any unhappie deeds, that
 thou mayest liue moze delicately, or
 moze wealthy, or go moze gallie and goz-
 giously arrayed, or dwell in moze goodly
 housing: and at few wordes, compell not
 him to vse any filchy occupation or dy-
 gery for thy welfare, noz to sweate and

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to coyle, that thou mayest lie at ease. For
 it were better for thee to eat brown breu
 & drinke clay and myrr Water, the cause
 thy husband to fall vnto any slubberlie
 worke, or stinking occupation, & exceeding
 labour, for to escape thy scolding and chi-
 ding at home. For the husband is his owne
 ruler, and his wifes Lorde, and not her
 subiect, neither the wife ought to craue
 any more of her husbanne than shee may
 obtaine to his heart & good will. Where-
 in, many women doe amisse, which with
 their vngodly crying and vnrasonable
 calling, craving, and pulling vpon them,
 driueth them to seeke vnlawfull meanes
 of liuing, and to doe vngratious deeds, to
 beare out with all their gloutony and
 vaine pride: And some bee so out of all
 good reason, and contrary to all good
 vertues of their husbands, that they
 spend out at large their substance and
 liuing. Which vice is the sowler, because
 that womankind pretendeth more vertue
 and deuotion naturallie then the man-
 kinde doth if that shee should forget her
 selfe, & cast away all holines for the loue
 of money, and such wifes be soze rebuked
 in

In holy Scripture, under the persons of
 wiues of Iob & Toby: which cast foolish-
 ly in their husbands teeth, that their ver-
 tues & holy liuing was the cause of their
 aduersitie wherein they shewed greate
 wickednesse, & not onely folly: which did
 not beleue that the riches of vertue was
 far greater, or that it stood in our Lorde's
 power, to make most rich and wealthy in
 a moment, whosoener pleased him. What
 needeth a man any other Tyrants to his
 martirdome, than Wives of such disposi-
 tion, which pursue their husbands for their
 good deuotion, being them selues with-
 out all deuotion, none other wise, then
 Nero pursued the Apostles, or Domitian,
 Maximine, Detius, or Dioclesia, did pur-
 sue other Christian folks in their time,
 And I suppose that this wife of Iob wak-
 left him to make his aduersity more pain-
 full, and to oppresse him the sozer with
 his mischieuous tongue. O cursed and
 wicked woman, that rebuketh thy hus-
 band for his goodnes, which thing the di-
 uel himselfe durst neuer do, for he destr-
 oyed al the goods of Iob, slew his ser-
 uants, rode vppon his Children oute of the
 world.

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World, and defiled him full of galls and
 scabbs: yet did he neuer rebuke him for
 continuing still in his good mind: but this
 wife rebuked him therefore, that a man
 might see how much she was more bolde
 than the diuell. But let the wife trou-
 ble neuer so much, the husbande ought to
 be as glad thereof, as were the Apostles,
 y they were reckoned worthy to be put to
 rebuke for y name of our Lord Iesu: but
 thou good daughter, Wilt not withhold
 thine husband from goodnes, but rather ex-
 hort him vnto vertue, though thou shouldest
 be sure to leese al thy goods. There-
 fore, that thou mayest obtaine the thing,
 which S. Paule speaketh of, saying, If
 the husband be an infidell, he shall be
 sanctified by his wifes faith. Remem-
 ber also the wordes of our Lorde, that
 there is no body that refuseth anye
 thinge in the worlde for Christes sake,
 but hee shall haue much more for it:
 both in this worlde and in an another.
 First these riches bee sure and certaine,
 which are kept safe from all chaunces,
 neyther wasted within, as metallies bee,
 by rust and cloathing by mathes, nor
 without

without as stolen by thieues. And also
the prophet in the psalme saith: that hee
hath learned by long vsle & by good expe-
rience, that neuer good man was yet des-
titute, nor any of his children lacked food.
And we haue as it were an obligation of
our Lord in the Gospell, that we shall
trust well on his beningnity, and under-
stand that our Father in heauen wil finde
vs al things, that we shall neede, if we
diligentlve seeke for his kingdome,
& the iustice thereof. Wherefore if thine
husband be soule, yet loue his heart and
mind, whereunto thou art married in dō.
And if thine husband bee sicke, then must
thou play the true wife, comfort him nou-
rish him, & make as much of him, as thogh
he were neuer so whole, and so strong, &
so shall he be the lesse pained, if he se thee,
as it were, take paine with him: and in a
manner translate & shift part of his sick-
nesse vnto thy selfe. For she is noe good
wife, y^e is mery when hir husband is sor-
ow whole and lusty, when he is sicke and
heauy. Abide thou still by his beds side,
and lighten his sorrow sometime with
comfortable words, sometime with gentle

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 fomentations. Touch thou his woundes
 thy selfe, touch thou his soze and paineful
 body with thine owne hands. Doe thou
 both couer & vncouer him thine own selfe. 44
 Take and beare away the chamber vessell
 with his water thy selfe. Noz abhorre not
 these seruices: noz put them not vnto thy
 seruants, which will goe more slowly a-
 bout them, because they loue him not so
 much. And when the patient perceiueth
 himself not loued, his sicknes increaseth.
 Now then should a man call those wines
 good and vertuous women, that bee so
 carelesse in their husbandes sickenes,
 that they can be well enough content wth
 such sleight seruices as hir seruants doe
 about him: And some there be, that will
 nothing let their accustomed flatteries, &
 flatterings, and visitting their gossipes, noz
 breake any of their haunted pleasures,
 though their husbandes lie shut vp sick at
 home but that is no wedlocke, but rather
 a poynt of Concubines, or common har-
 lottes. which lie with men for their wa-
 ges. Wherefore should I be ashamed to
 name that, which the vngracious women
 shame not to do. For if thou think it ma-
 ke th

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 keth no force, nor order thy self otherwise
 in thine husbands sicknes, than if it were
 but thy neighbour, thou art a foole to look
 after that I should name thee for a wife,
 when thou vnest not wiues guise. For
 wouldst thou I shoulde name thee for a
 wife, when thou vnest no wiues manners?
 For should I call him a weauer that ne-
 uer leard to weaue, nor to draw y^e wolfe,
 nor to cast the shuttle, nor strike the
 web with the flaye. Though that vertue
 by it selfe cannot faile to come to light, &
 shineth well enough in the darke by the
 brightnes of it selfe, notwithstanding, as
 much as lieth in me, I wil not suffer, but
 that that I haue scene my selfe, and ma-
 ny moe know as wel as I, I wil declare,
 that both they that now bee, and they that
 shal come hereafter, may know it. Clara
 the wife of Barnard, Vauldaure, a fayre &
 a goodly maid, when she was first marri-
 ed at Bruges, and brought to bed vnto hir
 husband which was forty six years of age,
 the first night saw his legges rolled and
 wrapped with cloutes, and founde that
 shee hadde chaunted on a soze and a sicke-
 ly husbande: yet for all that, shee loa-

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then him neuer the more, nor began not
 to hate him, whome yet she had no space
 to loue. Not long after that, the foresayd
 Valdaure fell into a great sicknes, inso-
 much that all phylitions dispaired of his
 life: the she and hir mother gaue such dili-
 gence vnto y sick mā, that of sixe weekes
 continually to geather, neyther of them
 once put off their clonches, except it were
 to chaunge their smocke: nor rested in
 the night past an howre, or thre at the
 most, & that but in their cloths. The root
 of the disease was that we call the french
 pockes, a wondrous soze, and contagious
 sicknes. Physitions counselled her not to
 touch him so, nor come so neare him: and
 the same her friends counselled her. And
 her companions and gossips said: it was
 sinfully done, to vere the mā in the world,
 or kee pe him longer aliuie with his sick-
 nes, & had her prouid some good thing for
 the soule, as for the body care no more,
 but how it might be buried: with which
 saying, shee was neuer a whit abashed,
 but very diligently procured both such as
 was for the wealth of his soule & prepa-
 red holtsome meats for his body, and gaue
 great

a Christian woman.

great attendance about him, oftē changing his sheets & his clouts, because he had an exceeding lare, & matter and filth ran out of diuers parts of his body: whereto shee was so busied, that the most part of the day she neuer rested, but ran vpp and downe all the day long. So at the last by the good meanes of his wife, Valdaure escaped the great leopardy, so as both the physitions, and al other men said, his wife had plucked him from death by stronge hand. And some tested moze merily then becometh Christian folks, and saide that God had purposed to haue slaine Valdaure, but his wife would not let him go out of her hands. After that by the reason of an hot humoz running from his head, the grysle within his nose began for to canker, wherefoze the physitions had giuen him a powder, which must be blowne in wth a pen or a reede into his nose, which seruice whē euery man abhorred, because of the tedious saueur, his wife refused not to do it. Also wthin a while his cheekes and his chin brake out of scabbs, wheales, and offskales, that no harbour, neyther well could, nor gladdly would haue him: then

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his wife with a payze of scissours, founde
the meanes to clip his bearde wonderous
properly. Straight after he fel into an
other long disease, which lasted nere ten
yeare: where shee neuer being weary
with continuall diligence and labour a-
bout him, prepared his meate, and every
day did salve and binde his soze and stink-
ing legges and running matter so hand-
somely, that thou woldst say, if thou had-
dest seene hir, that she had handled musk,
and not such stinking geart. And did all
this her owne selfe with all other busines
that was for to doe about him, & yet had
she in her house thre maides & a daugh-
ter of her owne of good age. Moreover
when the ayre of him & breath was such
that no man might abide neare by ten pa-
ses: she wold say that she thought it mar-
vellous sweet: & once shee was very an-
nery with me, because I saide it stank, for
she said, it seemed vnto her like the saour
of ripe and sweet fruit. Moreover, when
there was required great cost dayly in
house, to help & nourish the man oppressed
with so many sicknesses, nor had neyther
rents nor other profits comming in, shee
spoyled

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spoiled her selfe of all her rings, chaines,
Broches, and clothes least he should lack
ought during his sicknesse: Shee was con-
tent as for her selfe with any fare, so that
her husband might haue that shoulde doe
his painfull body good, so he by the means
of his wife, with that doleful body, more
like vnto a graue than a body, continued
tenne yeares, from the beginning of his
sicknesse, in the which space shee had
two childzen by him, and sixe before. For
shee was married twentie yeares in the
whole: and yet was shee neuer infected
nor once touched with the contagious
scab, neither she, nor yet none of her chil-
dzen, but had al their bodies both whole
and cleane. Whereby a man may clearly
perceiue, howe much their holinesse and
vertue is worth that loue their husbands
wth al their hearts as duty is, which doubt-
lesse God will neuer leane unrewarded.
So at the last this fore saide man died
sicke and olde, and passed out of his con-
tinuall paine. For whose departing this
same Clara his wife made such sorrow, y^t
all that euer knewe her, sayd, they neuer
sawe Woman make suche sorrowe for
her.

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her husband, that were both yong, whole
faire, lusty and riche: & when diuers came
to her, not for to comfort her, but rather
to shew her, that they were glad for her
sake, that he was gone, she abhorred, and
in a manner cursed them for their laboꝝ,
wishing many times that she might haue
him again if it were possible, how soeuer
he were & when she was of lusty age, after
his death, yet she would neuer mary, say-
ing: she should neuer meete with any that
she could like so well: I wil not rehearse
here her gret chastity & holines of liuing.
For I speake but of the loue of a good
wife: which neuer lightly goeth alone,
but euer coupled, & companied with all
other vertues. Who seeth not now that
she did not mary Valdaures body but his
heart, or els reckned his body, her owne
body: best she that, she kepeth stil al y com-
mādements of hir husband, as reuerently
as hee were yet aliuē, and doth manye
things as shee had hearde him speake in
his lyfe, saying, this mine husband, would
haue commaunded and bidden do, O Eu-
ryppides, if thou haddest had such a wife,
thou wouldest haue praised all women as
fast

a Christian woman,

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fast as thou hast dispraised them. Oyl
king Agameuon had had such a queen,
shee would haue carried many yeares for
his returning from the siege of Troye.
These examples ought not to be kept vn-
shewed, to remember wiues of their duty,
seeing that lesse matters bee put in me-
morie & wyting. But these be but folkes
of low degree, will some Gentlewoman
say. First to make answer thereto: Clara
Valdaure was not of the lowest degree,
and beside that yong, and tender, & faire,
and had many seruantes, vnto whome she
might haue deputed all her busines, if it
had pleased her. And there be many No-
ble women that doe the same, whome I
cannot rehearse all both nowe aliue, and
that haue beene in times past. But this
worlde of ours keepeth in vse onely the
vices of the olde ~~worlds~~ afoze. Art thou
more noble than y wife of Themistocles
which was prince of Athens, & also of all
Greece: & yet she serued her husband her
selfe alway in his sickness: Art thou more
noble than Stratonjca, wife vnto King
Deiotarus, which when her husbände
was sicke and an aged man, was both his
Cooke.

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cooke, his Physicion, and his chirurgian:
or art thou moze noble than that queene
of England, which sucked her husbands
wound: All the noble women of Rome,
w^{ch} d not would neuer suffer any other to
touch their husbands, wh^{ch} they were sick
but themselues: whose examples there
is none now a daies too good to take heed
of. For answere mee thou woman, that
thinkest thee better than the Romans, of
whose bloud whosoever was descended,
was had in hono^r through all the worlde:
howbeit y^e very nobility is not to be coun-
ted by bloud and riches, the which rather
standeth in noble acts and vertue, & thou
with al thy gētry shal lie vnknōwn, wh^{ch}
all the worlde perpetually shal talke of
th^{is}. Therefore boast not thou thy noble
birth, whom either none, or els very few
shall know, either in thy life, or after thy
death. But peradventure thou wouldest
say, I brought goods & money enough to
make me noble with. O thou filthie and
beastly woman, that weenest thy selfe to
be a wife, because thou hast a man lying
by thy side, weenest thou y^e wedlock stan-
deth in that: Thou breakest the lawes of
God

a Christian Woman.

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God and nature: for if thou wouldst touch
thine own body being diseased, and looke
vpon thy sores & handle them, thou ough-
test not to refuse to do the same vnto thy
husband, seeing that yee bee both as one
person. Therfore where is that same in-
seperable mate which thou pretendest, if
thou start from him, when thou shouldest
abide most neere? Therfore vnderstand,
that thou dost not thy duty, neither to thy
brother bozne of one woman with thee,
nor thy father that begotte thee, neither
thy mother y bare thee. Therfore if thou
be ashamed of that, thou maest likewise
be ashamed of that thou dost vnto thy hus-
band: whom thou oughtst to regard more
than them al. And many leaue their mo-
thers lying sicke, nor loue anie body but
themselues, which were worthy to be lo-
ued of no bodie els, & no more bee they in
deed. How often haue wee seene beastes
without reason, ruled only by nature, one
cherish another, and the female lick the
sores of the male, as kine and dogges, li-
ons, beares, and all other both wilde and
tame: And thou that art a woman ha-
ning reason beside thy nature, which is
more

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more excellent than all theirs, can not
finde in thine heart, either to touch or to
see thine husbands sores, when thou hast
stomacke enough to handle the biles and
scabs of thy concubine: where with many
haue beene taken, that a man may well
know, that not nature but their own vn-
gratiousnes so doth moue them. Now to
shew further of my mater, if thy husband
were ill, yet oughtest thou to suffer him,
nor strue with him by shewdnes, lest
thou neuer haue end of sorrow and mis-
chiefe: but when he is more pacified, then
giue him warning by curtesie and gentle w
meanes to amende his liuing. And if hee
will doe after thy saying, then shalt thou
profit both him & thy self: but if he begin
to waxe angry, strue not with him, thou
hast done thy duety: therefore let him a-
lone and suffer him, and thou shalt haue
not only great commendation afoze men
but also greatly approued of God. And if
he by vnchristy meanes of himselfe moo-
ued, & hastines strike or beat thee, think it
is the correction of God, and that it chan-
geth thee as a punishment for thy sinnes.
Howbeit there be but very few good and
wise

wise wifes, whome their husbands will
beat, be they neuer so vnhappy men. Also
some husbands there be foolish & wicles,
whom a good wife will handle wisely e-
nough, & neuer prouoke them to anger,
nor take from them the honour belong-
ing vnto the man: but bring him in good
hope that all things shalbe done after his
wil. And for his profit shall rule him wel
enough by wisdom, as it were a wilde
beast tamed: and in al points shall handle
him in like maner as many mothers doe
their children in like case, which haue
most compassion of them that bee in most
misery: of which compassion cometh loue
and fauor. Wherefore they loue and che-
rish more them that bee feeble, maimed,
foolish, il-fauored, and sickly, than them
that be strong, whole, wise, say, & lustie.
I will not rehearse all other mishaps, I
wil giue a general precept of al at once.
If thou be once married vnto him, & God
the church, thy father and mother, haue
giuen him to be thy husband & thy Lord:
thou must suffer him, seeing thou canst
not change him, and loue him, reuerence
and honour him: if thou wilt not for his
owne

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owne sake, at the lest wise for their sakes,
 that haue giuen him vnto thee : & for the
 promise that thou hast made him, as ma-
 ny other do loue them that be worthe no
 loue, onely for their friendes sake, which
 hath committed them vnto their trust.
 And many doe because of their promise
 things, which els they would not. Ther-
 fore giue thy diligence both too seeme to
 do, and to do indeed that which thou must
 needs doe, be thou neuer so loth: & so shall
 al those things be light and pleasant vn-
 to thee: which if thou be loth to do, it shal
 be grievous & painfull. Now I perceiue
 that som put doubt, how far they ought
 to obey their husbonds: verily in al things
 that bee either honest: or not against the
 law of God. For concerning those things
 that bee against the lawes of God, they
 ought not to doe, though their husbands
 commaund them neuer so much. For
 they must acknowledge one for better
 than their husbandes, and haue more in
 vice, that is Christ. The man is the
 head of the VVoman, but Christ is the
 head of the man. Further it becommeth
 a good Wwoman to accord with her hus-
 band

a Christian Woman.

band and serue him, not onely in prosperitie, but also in aduersitie. If he lacke goods, or be sicke in his body, or out of his minde, let her suffer and obey him. For let her not beare long in mind if her husband offend her, by reason of distresse of his minde: but laie the cause in his disease and ignorance. For the more patientlie she bleth him in those pointes, the more thanks shall hee giue her, when hee is amended. And if there be any vncomelie thing commaunded her by him, which she hath not done, he shall consider that better after his amending. Therefore a woman ought to abstaine from ill, but in all good thinges to obey none otherwise than though she had bin bought into the house as a bond and hand-maid. Moreover, if shee had had a wealthy husband, then could not her goodnes haue bin so much known. For it is but a small act to handle prosperitie well. How be it to suffer aduersitie patientlie, is counted a great thing. For in great aduersities and harmes, not to bee in extreame despair, is a poynt of a noble stomacke. Therefore shee had neede to pray, that

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no harme happen vnto her Husbande. But if anye aduersitie fall, then let her consider, that she shall win great worship thereby, if she behaue her selfe well. And let her remember, that neither Queene Alcest should haue had so great honour, nor Queene Penelope so great praise, if they had liued in prosperitie with their husbands. For by the aduersitie of King Admetus & Viriſes, caused them eternal memorie. For in the aduersities of their Husbands they obtained, and that well worthy eternall glory, for keeping faith and trueth toward their husbands. For women will take no part of aduersitie, except it be such as bee wondrous good, wherefore to conclude, it is becomning for the wife to haue her Husbande in honour and not despise him. These be Aristotles words.

Of the concord of married couples.

The 5. Chapter.

IT were an infinite thing, ere the tale should come vnto anie end, to rehearse the

the goodnes of concord: & how all things
in the worlde, and also the worlde it selfe;
standeth together by vnity and concord:
but our purpose is to speake of wedlocke
in which I say, the grettest quietnes and
most part of pleasure is concord, and the
greatest trouble and most part of misery
in it, is discord. They that were of Pitha-
goras discipline, among all the precepts
of Pithagoras, they kept these rules, and
most & oldest bled the. That languishnes
should be auoided and put from the body,
folly and lewenes from the minde, riot
from the belly, and sedition out of the ci-
ty, and discord out of the house, and final-
ly intemperance out of all things. Vlisses
in Homer, wiseth for an husbnde, a
house, & concord vnto Nausica the dagh-
ter of king Alcenous: which is the grea-
test treasure, and most to bee desired that
can be. For when the wife and husbands
liue peaceably together, they cause much
sorrow vnto their enemies, much joy vn-
to their friends, and most of al vnto them-
selues, thus he said: How happy a marri-
age, suppose we that Albutus had, which
liued with his wife Terentiana, without

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any displeasure, 25. yeare: And yet more
 fortunate was Publius Celer, that liued
 with Ennia his wife 43. year, without a-
 ny grutching or complaine: for of discorde
 commeth debate, brawling, chiding, and
 fighting. And women be full of whining *W*
 for the most part, and ill to entreat, & oft
 times when they haue chidden their hus-
 bandes for a light matter, it commeth at
 last vnto great disturbance. And there is
 nothing that so soone casteth the mind of
 the husband from his wife, as doth much
 scolding & chiding, and her mischieuous
 tongue, which Salomon likeneth vnto a
 dropping and raining house roofe in the
 winter, because that both driueth y^e man
 forth at the doore. And the aforesaid Salo-
 mon saith, that it is better to dwell in a
 desert & desolate country, than in a house
 with a chiding and an angry wife. And a
 few which bee intollerable, giue this be-
 nefit vnto the holy kind, that none semeth
 good to deale with all: & hereof commeth
 this saying: who so hath no strife, hath no
 wife, as who say, he that hath a wife, hath
 strife. And that thing causeth many that
 be quietly disposed, neuer to marry: And
 there

a Christian woman.

wherefore many thinges were written in
 w olde time in the rebuke of womankinde,
 and diuines sought out, and sharpe ex-
 ecuted. And now among Christian men,
 those thinges bee soe misse of many, and
 desired after. For they say their wiues
 would be better, if they knew they might
 be put away except they were gentle. In
 which opinion after my minde, either the
 men be deceiued, or the women be starke
 fooles: which doe not consider, that
 they had neede to bee the more obedient
 vnto their Husbannes, that they might
 liue the more merrily with them, from
 whome they can by no meanes be depar-
 ted: lest they turne perpetuall necessitie
 into miserie, which they can neuer doe a-
 way. For it resteth much in the wiues
 handes, to keepe rest and quietnesse in the
 house. For the man is not soe soft as
 the woman: And that is not in mankinde
 onelie, but also in all kindes of beastes,
 as Aristotle saith. For the Hales, be-
 cause they haue more bolde stomackes,
 and are more lustie of courage, therefore
 bee they more simple and lesse noysome,
 for they haue the more Noble mindes.

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And the females contrary be more malicious, and more set to do harme. Wherefore the women will be taken with light suspiciousnes, and oft complaine & bere their husbandes, and anger them with peeuish puelings: but the man is easier to reconcile than the woman: Likewise as of men, he who so is most like stomacked vnto a woman, not lusty couraged, wil remember iniurie longest, and seeke for vengeance most violently, not can be content with a meane reuengeaunce. There was in old time in Rome a chappell of a certaine Goddess: in which, if any disturbance had bin between the husband and his wife at home, they spake certaine wordes what they list, and were agreed againe. And this goddess was named Viriplica, which is to say, please husband. Which name sheweth, that the Husband ought not to studie to please the Wife, but the wife to please her Husband. And though the best part of these that I haue spoken pertaine vnto concord, yet will I bring some thinges more neere vnto that purpose. One the most chiefe & special helpe vnto concord is, if the wife loue her husband

hand. For this is the nature of loue to get
loue againe: nor let not some wonder so
much as they do, why their husbands loue
them not, seeing they loue not them: but
looke well yet, they loue not their hus-
bands so much as they make semblance.
Let them loue their husbands in deede, &
they shalbe loued of them againe: for fai-
ned and counterfeited loue both sheweth
it selfe now & than, and hath not the very
strength & vertue that the faithfull loue
hath. Moreover, if the wife and husband
loue together, they shall both will and nil
one thing, whiche is the verpe and true
loue. For there can neuer be discorde nor
debate betwene those, in whome is one
heart, not desiring contrary things: And
one minde not of contrary opinion. My
mother Blaunch, when she had bene 15.
yeare married vnto my father, I coulde ne-
uer see her strine with my father. There
were two sayings y^e shee had euer in her
mouth as proverbes. When shee would
say she beleued well any thing, then she
used to say, euen as thogh Lodowike Vi-
ues had spoken it. When shee would saie
that she would any thing, she used to say

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even as thogh Lodowik Viues would sit
 I haue heard my father say many times;
 but specially once, when one told him of a
 saying of Scipio Affrican the younger, of
 els of Pomponius Atticus, & I weene it
 were the saying of them both, that they
 neuer made agreement wth their mothers,
 nor I with my wife said hee, which is a
 greater thing. When other that heard this
 saying, wondered vpon it, & the concord of
 Viues and Blanch was taken vp & v^{se}d
 in a matter for a proverb, he was wont to
 answer like as Scipio was, which said he
 neuer made agreement with his mother;
 because she neuer made debate with her.
 But it is not to be much talked in a booke
 made for another purpose of my most ho-
 ly mother: whome I doubt not now to
 haue in heauen the fruite & reward of her
 holy & pure liuing. Moreover, because I
 haue purposed to make a seuerall booke of
 her acts and her life, many women that
 loue vnwisely make concords at once:
 Therefore must their discretion be holpen
 forth with some teaching, and their fierces-
 nes abated. And that with this one thing,
 that they keep their mind & fantasies, which
 soone

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soone carrieth the feeble reason of women
away with them. Therefore a Woman
should haue great demurenes and sober-
nes in her mind, & shew it wth her deeds.
And often I warne her, that shee doe no-
thing for to seem and for a countenance:
for that is a thing of smal value or none.
But as she would seem to be, such let her
be in deed, and then shal she the more tru-
ly appear. Let her ween neuer to deceiue
anie body by cloaking and dissimulation.
For men be not such stockes nor stones,
that they cannot knowe a countrefeited
thing from a thing in deede. And though
they deceiue folks that looke vpon them,
yet can they not deceiue nature, which
hath not giuen like vertue vnto thinges
countrefeited as true in deede. Let them
make proof in themselves: let them consi-
der, whether they thinke them honest and
sad that make countenance of honesty, ha-
uing none at al or not: & whether they loue
again such as make semblance, as though
they loued them and doe not in deede. It
were good for a wise to vse that counsell,
that Horace the wise Poet giueth vnto
Lollius, howe to vse his friend, bidding

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him

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him apply him selfe vnto his friends appetite. If he list to hunt (saith he) do thou not sit to make verses, but cast vpp the muses, and follow the hertes carping the nets, and lead forth dogs. Amphion and Zetus were brethren and twins, borne of Anthiopia, the one was very cunning in harping, the other rude and vnlearned. Now when the sound of the harpe pleased not Zetus, and like to part companie betwixt y^e two brethren: Amphion therefore laid down his harp: & so let the wife order her selfe after her husbands manners & pleasure, lest he hate & set nought by her. We read in histories, that Andromacha, Hectors wife gaue hay & oats to his horses with her owne hands, because she saw what delight her husband had in them, & kept them for war, as diligentlie as could be. And Cecilius Plinius sheweth in many Epistles, that hee loued his wife most dearly, in which epistles there is one writen to Hispula his wiues Ant, which had brought her vp, wher e he giueth her great thanks that she so taught her, and brought her vp, when shee was a child: and also shewed the cause why hee loued

loved his wife so wel, wytyng of his wife
in this wise: she loueth me, which is a
signe of chastitie. And more ouer shee is
greatly giuen vnto learning which fan-
tasie shee hath taken by the loue shee hath
vnto me. She hath my bookes, and rea-
deth, & learneth them wicthout book: and
when soeuer I shall plead, she is wonde-
rous carefull: & when I haue done, mar-
uailous ~~ioyfull~~ ^{ioyfull}. She setteth folkes to
watch, how I am liked of the people,
what countenance, what noyse I cause
them to make, what iudgment I get in
the end. And when soeuer I rehearse a
lectour, she getteth her next vnto me, se-
perate from the other hearers with a vial,
& harkneth most villigently for my p^rai-
ses. She singeth my verses, & playeth the
on the Lute. None other master teacheth
her, but the loue shee hath vnto me, which
is the best schoolmaster of al. Thus wry-
teth Plinius: Of late whē I was at Paris
& talked with Gulielmus Budeus at his
own house & his wife come by, whera s
he walked, a goodly persō, & a faire, as a
man should looke vpon, which as I could
deceme by her comely manner and counte-
nance

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fiance, she thought should be both prudent
 and vertuous huswife. So shee, after shee
 had saluted her husband with such reue-
 rence as a good Woman should, and had
 welcomed me curteously & honorably, I
 asked him if shee were his wife: yes for-
 sooth saith he, this is my wife, which so di-
 ligently followeth my pleasure, that shee
 intreateth my booke no woyle than her
 own children, because shee seeth me loue
 study so well. In whi: h thing me thinke
 her worthy more praise thā was P.inius
 wife: in as much as shee was learned her
 selfe, & this is not. Now how much more
 honestly doth she, than such as draw their
 husbands from study, and counsaile them
 to laker, play, or other pleasures, that they
 obtaine part themselves, either of laker,
 play, or volupties, because they can get no
 part of their study. And the fooles knowe
 not how much more sure and very plea-
 sure it were, to haue a wise man than a
 rich or voluptuous. Howouer they should
 liue a great deale more quietlie with
 wise men than with ignorant fooles,
 that neuer had set the bridle of reason
 to rule their fantasies withall, which bee
 for

for the most part caried quite away with
such motions as come in their mindes.
For she should loath in her husband, nei-
ther body nor any thing els, either by
word, countenance, or gesture, or any ma-
ner of signes, shee shall loue all things in
him, haue all things in reuerence, and set
great store by it: whatsoeuer hee doth, as-
sent in all things vnto him, and beleue
whatsoeuer he saith, though he tolde that
neither were true, nor like to be, nor pre-
sume aboue her husband in any manner of
thing. Shee shall reckon him her father,
her Lord, her elder, her better. This shall
she both acknowledge in deede, and make
semblance of. For how can any loue or
friendship stand, if thou beeing rich, dis-
pise him young: or faire thy selfe, loath
him beeing foule: or thy selfe of great
bloud, disdain him as of low birth: Ioue-
nal saith, there is nothing more intolle-
rable than a rich wife. S. Hierome saith
the same, writing against Iovinian. And
Theophrast saith, it is a torment to suf-
fer a rich wife, but I cannot beleue that,
except they say, if shee be ill & lewd with-
all. For what a lewdnesse is it, not to
consi-

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consider how vaine a thing that money is:
 For it is the vilest of al things that men
 be proud of. But many lighte and fraile
 minds will rise a loft with a litle wind.
 A foole, doth not wet lock make al things
 common: For if that friendship make al
 things commō, how much more doth ma-
 riage make common not onely their mo-
 ney, but also friends, kinsfolke, and all
 thing els: Wherefore the Romains as
 Plutarch sayeth, commaunded in their
 lawes, that the husbande & wife shoulde
 giue nothing vnto an other, because that
 neither shoulde reckon any thing priuately
 their own. In a good common weale Pla-
 co saierth, that these wordes, mine & thine
 shoulde be put away. Then much more in
 a good houshould, which is then the best &
 most perfectte, there is most wealthfull,
 whē there is as one body vnder one head.
 For if it haue many beds or many bodi-
 es, it is like a monster. Moreover al is hus-
 bands: & after the similitude of Plutarch,
 though there bee more water than wine
 in the cup, yet is all the mixture called
 wine, so though the woman bringe neuer
 so much with her, and the man neuer so
 litle,

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little, yet all is his. For he must needs
haue all that the woman hath, that hath
her selfe & is his Lord. And thou maiest
heare our Lord say to the woman: Thou
shalt be in the rule of thy husband, and
he shall haue the masterie on thee. For
is hee to bee dispised for his fauour. For
thou hast fauour, and hee hath thee with
thy fauour. I will not dispute, howe slender
a thing beaurtie is, which standeth not
onely in mens opinions. For hee that is
faire in ones sight, is foule in an others.
How fragile, & vnto how many iopardies
indangered, how fleeting, and howe vn-
stable a thing is beuty, whe one ague, one
wart, or one haire may of the most goodly
make the most loathsome? And in men no
body desireth such grace of fairnes: but
they seeme in a woman verie comelye:
and yet shalt thou read in the wise kings
saying: Fauour is a deceitful thing, and
beutie is vaine: But the woman that
dreadeth God she shal be praised. Final-
lie, seeing that yee be one fleshe, or ra-
ther one person both thou and thy hus-
bande, then can hee neuer be foule that
hath a fayre wife. And if thou wilt not
sup.

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pose neither the wife nor the husband
be faire, vertue alone is both beaucie and
noblenes: I will let passe here, how foo-
lish a thing it is, that they call noblenes.
Whose opinion and estimation standeth
in the common voice of the people, which
is maister of all errours. But be thou ne-
uer so noble, if thou marry to one vnnoble,
thou art made vnnobler than hee, nor the
wife cannot be more nobler than her hus-
band. For that thing cannot bee allowed
in no kind of beasts. The child haue the
name of the father through all the world,
as of the better: and then if thou bee verie
noble, either must he be made very noble,
or thou vnnoble. And in the Ciuil law the
women haue their dignitie of their hus-
bands & not of their Fathers, in so much
that those that were come of most noble
Fathers, if they married vnto one of low
degree, they were not called noble. And
that appeared well in the noble women
of Rome, which dyed out of the Chap-
pell of chastitie, that was ordained for
Noble women, one Virginia descended of
noble Parents, because she was married
vnto a man of lowe birth: and therefore
they

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they said she was none of them, but of the
common rate of people: neither she deni-
ed that, nor was ashamed to bee taken for
one of the lowe people, nor dispised the
common people in comparison of the no-
bles, nor abashed to bee called Virginia
Volumnius wife, Also Cornelia, daugh-
ter vnto Scipio, when shee was married
vnto an house, which was in deepe great
and famous, and honozable, howbeit, no-
thing able to bee compared with her fa-
thers, beeing her selfe of the best bloud of
Rome, & one the most chief of that bloud,
daughter of Scipio, which was y^e conque-
rour of Affricke, the prince of the senate,
& all the people of Rome, and also all the
world most excellent, though shee had to
her mother Emilia, come of the bloud of
the Emilians, the most honozable and fa-
mous, both in rome, & al the world: yet she
hauing so great honoz both of fathers side
and of mothers, had leauer euer be called
Cornelia Brachi, by her husbands name,
than Cornelia Scipionis. Wherefore some
were discontent, which for honour vled
to call her Cornelia Scipionis, by her fa-
thers name. Thesia sister vnto the elder
Dion.

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Dionisius the Tyrant of Siracuse, was married to one Philoxenus, which when he had gon about to do a displeasure vnto Dionisius, and when hee was spied, was constrained to flee out of Syccill, this Thesia his wife was sent for by the kinge her brother, & rebuked him, because shee did not discouer hir husbands flight vnto him. Why said she, weeneest thou that I were so vile an abiect, that if I had knowne of his going, I would not a gone withall & followed him, and becne rather the wife of Philoxenus the outlawe in any place in the world, than king Dionisius sister here at home in my country? And whē the Siracusians had in a great reuerence this gay and vertuous mind of hers. And whē the tyrants were banished, they both reuerenced her in hir lif, & honozed after hir death. Mary the wife of Maximilian the Emperoz, which had by hir father of inheritance al Flanders & Pycardy, and the people set nought by the simple & soft disposition of Maximillian & sued for al their matters vnto Mary his wife, yet woulde she neuer determine anyhing without hir husbandes aduise, whose will she recko-
ned

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dyed on, and that in very good and honest women, in whome sauving this one vice, there lacketh neither chastitie nor goodnes, manifolde & great vertues. Yet haue I missed in them moderation and temperance of ire and language: in so much that I haue bene ashamed of it, though none of it hath pertained to me, but beene among those that haue bin very strangers to me, at least if one christian body ought to be a stranger vnto another. Therefore as it is a hard vertue for a woman to temper her tongue, so verily it is the most goodly vertue that can belong to any. Which thing she shall easily doe, if she abide in her owne power, nor suffer her selfe to be carried away with her owne fantasies, as it were with stormes of weather. And this let her oft call to minde specialllye, and purpose while she is safe and in her owne power, that if she chance to fall at words with her husband, shee rebuke not nor dyspraise either his kinne, or person, or conditions, or his life, which thing she woteth should grieue his stomacke. For if he be angred with such a thing, hee will both be worse to reconcile, and after that hee is agreed
again,

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again, yet as oft as that word commeth
vnto his remembraunce, hee will neuer
looke merrily on her, beside the displea-
sure that it is to God. For our Lord saith
in the Gospell of Mathew: who so saith
to his brother *Racha*, that is to say, brai-
nelle, shall be accusable vnto the counsell:
and he that saith foole, shall be damnable
vnto the pit of fire. Nowe then consider
what thou shalt haue, that makest that
great railing; not onely on thy brother,
but also thy father, and as much as lieth
in thee, on the deputy of God and all thy
kinne. And if thy husband lay anie such
thing vnto thy charge, likewise that it
abide not in thy remembraunce, but suffer
it patientlie: and when he is come vnto
himselfe again, thou shalt obtaine great
thanks of him for thy sufferance; and
shalt turne his furious minde vnto good:
and shalt haue him the more gen-
tle afterwarde, and easier to deale with.
Terence, whose purpose was none other,
but to expresse the conditions of y^e world
in his comedies, writeth of a chaste and
honest young woman in this wise. Shee
as becommeth an honest Woman.

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shamefast, sad, and demure, suffered al the iniuries & fautes of hir husband and kept close the displeasures. And for these causes, the husbands mind turned againe vnto his wife, from whose loue he abhorred. And that was the counsaile of the wise Purce in Senecke the Poet, which shee gaue vnto Octauia y wife of Nero, saing, **W**anquish thy cruel Husband rather with obedience. **N**ot let not a woman cast in her husbands teeth any benifit done vnto him by her, which is an unfitting & displeasing thing, yea, among those that be nothing a kin together, & hee that casteth his benifit in an other mans teeth, looseth his thank which he shold haue had. For he hath striken it out of y others hart. **M**oreouer, if thou consider wel, there can be no benifite done by thee to thine Husbande, to whome thou art bound so much as vnto thy Father or thy selfe eyther. **N**ot any good Woman will make much rehearsal of her kindred, or goods, which thing will lightly weary her husbande, being neuer so louing. The poet Iuuenal sayeth, that hee had leauer haue a pooze woman and of lowe birth, than Cornelia the

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the Daughter of Scipio Affrican, (of whose vertues wee haue spoken here before) if thee bee proude and stately of her Fathers noblenesse: For he sayeth in this wise:

I had lesuer haue a pore Venusyne,
than the Cornelia mother vnto Gracchus
If thou bring with thine vertues fine,
proude lookes, and reckon vp triumphs.
Away with Anniball I pray thee, in armes
ouercome, and Syphax vanquished,
and with whole Carthage altogether flyte.

The sage man Plutarch commandeth,
that in the beginning of mariage all occasions
of debate shoulde bee eschewed,
when the loue is yet not well knit together,
and is yet tender and weak, and easie
to breake with any little cause, as a
Glessell newe made will aunder with a
small knocke. For let her not chide a
bed. For where shoulde they lay away
their displeasure, if they make the place
troublesome, and comberous with scolding,
which is most meete for loue and
concorde, and as it were corrupteth the
medicine, that the disease of the minde
should be holpen with.

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Howe shee should liue betweene her
husband and her selfe priuately.

The 6. Chapter.

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I were not vnmeet for this place, to
rehearse how she ought to behaue her
selfe pruatiely and secretlie vnto her hus-
band, betweene him and her. First, let
her vnderstand, that they that were wont
to make sacrifice vnto Iuno, whom they
called the ruler and ouer-seer of Wed-
locke, neuer offered the gall in sacrifice
that they made, but tooke it out of
the beast, and cast it away behind the al-
ter, signifying that their ought to be nei-
ther displeasure, nor anye bitterness a-
mong married couples. Also they were
wont to couple Venus and Mercurie to-
gether in marriage, as a pleasure and
mirth. For the wife should couple and
binde her husbände vnto her euerie daye
more and more, with her pleasant & gen-
tle conditions. For nothing doth more
draw & entice vnto it, than doth pleasant
conditions & sweet speech. A wise woman
should

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should haue in mind merry tales, & histories (howbeit yet honest) wherewith she may refresh her husband, & make him merry when he is weary. And also shee shall learn precepts of wisdom to exhort him vnto vertue, or draw him from vice with all, and some sage sentences against the assaults and rages of both fortunes, both to plucke downe her husbands stomacke, if hee be proud of prosperity and wealth: and comfort and heart him, if he be stricken in heauines with aduersitie. So Placidia daughter vnto Theodosius the Emperour, when her husband Authalpus the king of the Gothians, was in purpose verily to destroy Rome, & the name of the Romans, with her sweet eloquence and pleasaunt behauiour, brought him out of that vngratious purpose, and saued her country. And againe the wife shall make her husband a counsaill of al her sorowes and cares: so that they bee meete to tell a wise man of. Shee shall take him onelie for her companion & talking fellow, counsellour, master, and Lord, and bette vnto him al her thoughts, and rest in him. For these thinges make loue and concord.

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For lightly we loue them, whom we tell
our counsel vnto, & as it were vnlade vs
of our thoughts, and in whome wee trust
much. And lightly folkes loue them a-
gaine, of whome they reckon themselves
loued and trusted. A wise woman shall as
much as she may, search diligently whe-
ther hir husband haue any ill suspicion in
her: whether there be any speakers of an-
ger, or hate, or any residues or steppes of
them left in his mind, if there be any such
thinge, let her labour to get it out or to
grow greater. For these things increase
lightly with a litle cause. Let hir there-
fore get this out of her husbandes minde
by gentle meanes & content him againe.
For vnkown sicknes increase & destroy
the body sooner, than those that appeare.
Let hir not strue to pluck it out, nor han-
dle it hard, lest she fasten it y^e more sure in,
when she may better auoyd it with out a-
ny paine, y^e is to say, without complaint, &
without groning. Nor let hir not thinke
that eyther God or man is content with
hir, while hir husbände is displeased with
her. Our Lord saith in y^e Gospel: If thou
com to do thine offering at the alter, &
there

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there remembreſt that any diſpleaſure
bee yet remaining betweene thy bro-
ther & thee, lay downe thine offering
there, and goe be reconciled firſt with thy
brother, & after ſo ſay that vnto God,
that thou intendeſt. For thou calleſt for
peace of God in vaine, as long as thy
friend is not pleaſed with thee, but much
more if thy husband be not. Whatſoeuer
is ſpoken in the chamber, & the holy bed
of wedlocke, let her take good heede to
keepe more ſecret and conſeale, than the
ſacrifice of Ceres in Eleuwe was kept, or
miſteries of any other God or Goddeſſe.
For what madnes is it to vable out ſuch
things as ought to be kept ſecret. The
wiſe people of Athens, when they hadde
war with Philip king of Macedony, and
had taken letters of his, ſent to his wiſe
Olimpias, they would not ſuffer them to
be opened & read, becauſe they reckoned
the ſecrets of wedlock to be, as they be in
deede, holy, & to be kept in private, not to
be conuenient to communicate them abroad
or to be known of other folks, than of the
wiſeſ her husband: and therefore they ſent
the letters vntouched to Macedon vnto
ſhe

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the queene. Wherefore they were worthy
to haue their wiues both to keepe faith &
counsell wiche them. Now if they did that
vnto their enemies, as they did against them,
how much more should they do it vn-
to thy husband: Portia wife vnto Brutus
proued her own patience with a wound,
whether she could keepe counsaile of great
matters or not. And when shee saw shee
could hide the wound and keepe secreete,
then was she so bold as to aske of her hus-
band, what he studied so carefully vpon:
when he had tolde her how they purposed
to slea Caesar, she kept it as well as any y
was of the same counsaile. Neither the
wife ought onely to loue her husband her
selfe, but also to see that she make not o-
ther folks to hate him, or bring him into
any icoperdy by causing him to be enuied
through her meanes. Nor let not her vse
her husband to be her Page, and reuenge
all iniuries done vnto her, except it bee
the perrill of chastity, which is the most
precious thing that a Woman can haue.
If anie body haue spoken woordes of dis-
pleasure or dishonestie vnto her, or done
a thing that may seeme to grieue her ten-
der

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her minde, let her not run straight to her husband and kindle his stomacke with fiery words, such as an ~~anger~~ is wont to cause. A good woman shall ~~beare~~ all such things patiently, and shall ~~keepe~~ her selfe safe and sure enough, as long as her chastitie is whole and vntouched: which if it be polluted, there is nothing to bee reckoned pure. She shall vse in chamber, not onely chaste behauiour, but also shamefastnesse. And let her remember that she is a wife, in whom Plutarke would haue both great loue & great demurenes coupled and ioyned together. They say that the queenes of Persie were wont to keepe priuate and sober feastes with their husbands, but as soe wanton bankets came non in but sing-
gers, minstrels, and concubines, wedlock was had in such reuerence. For the noble Prince was wont to saye, a wife was a name of dignitie and not of bodilie lust: so the husband is a name of coupling and affinity, as I haue declared. For the husbandes ought not to giue theselues vnto ouer much pleasure, nor to delight in any company but their ~~owne~~ ~~liues~~, but our purpose is not heere to teach the Husbandes.
How

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Howbeit, it is not conuenient for them to be maisters of wantonnesse and lecherie vnto their wiues. And let them euer remember the saying of Xystus the Philosopher: he is an adulterer with his wife, who so is ouer exceeding and ouer hot a louer. And let him obey the Apostle Paul, saying vnto husbandes, that they should haue their wiues as vessels of generation in holines, and not in vnlawful concupiscence or immoderate, as the Pagans do, that knowe not God. The spouse in the Canticles called his spouse sister, to the intent to make his loue more measurable: but we will reuene againe vnto women. Let them not defile the holy and honest bed of wedlocke with filthy and lecherous acts. The chaste wife of Sparran when she was asked if she vsed to go vnto her husband, noy perde said she, but he vnto me. For the chaste woman neuer prouoked the lust of her husband, noy vsed the bodily pleasure, but for her husbands pleasure. Trebellius Pollio writeth, that Zenobia the queen of Palmyra, a very well learned & a wise woman, was of so great chastity, that shee would not lie with her husband,

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husband, without she had prooued before,
whether she were with childe or no. For
when she had lien with him, she would ca-
ry her time, to see whether shee had con-
ceiued: & if she had not, then was she con-
tent to suffer her husbands will againe.
Who would think, that this woman had
any lust or pleasure in her body: this was
a woman worthy to bee had in hono^r and
reuerence, which had no more pleasure in
her natural parts, than in her foot or her
finger. She had bin worthy to haue borne
chilozen without mans company, which
neuer desired it but onely for chilozen: or
els to haue brought the forth without pain
which got the without pleasure. But
one of our christian women called Echel-
fryda, queene of England, did a great
act, which after she had borne one child,
neuer lay more with her husband. And yet
one Edelchrudis queene of the same coun-
trei, passed her which had had two hus-
bands, & made the both to keepe perpetual
chastity. There were also other couples
that liued together without carnall dea-
ling, as Hennicus Bauarus, the prince of
Rome, and Sinegunda his wife: Iulianus
the

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The Instruction of

the Martyr, and Basilis his wife: and in
the city of Alexander Chrysanthus, and
Daria his wife: and Amos with his wife.
For these holy folkes vnderstood well e-
nough, that thing which is written of
wise men, that the bodily pleasure is vn-
worthy this excellent nature of ours, which
we haue of the soule. And therefore euery
body dispiseth it the more, and casteth it a-
way, the more that he hath of that excel-
lentnes of the soule, & the nigher that he
is to God: and other heauenly minds ne-
ther will vse this pleasure often, except it
be such as haue but beastly, vile, & abiect
mindes, and hath taken much of vile na-
ture, and very little of that high and cele-
stial nature. You wiues, when you put of
your smocks, put vpon you shamefastnes,
and keepe alway both day and night both
in company of other men and of your hus-
bands, both in the light and in the darke,
that most honest baile of nature. Let ne-
uer God, let neuer angels, let neuer your
own conscience espy you bare of the couer
of shamfastnes. For ther is nothing more
foule and loathsome than you be, if you be
naked of that couer. The wise & sad Poet
Hesiodus

Hesiodus would not haue women to put
off their smockes in the night, because the
nights be the immortall Gods.

Of Iealousie.

The 7. Chapter.

Cicero calleth iealousie, after the opi-
nion of the Stoicke Philosophers,
a care of a mans minde, least an nother
should haue as well as hee, that thing
which himselfe would obtaine. It is cal-
led also a feare, lest another man should
haue common with him that thing, which
hee would haue to bee seuerallie his
owne. What wordes so euer they ex-
pound it with, verily it is a sore veration
and agonie, and a verie cruell tyrannie,
which as long as it raigneth and rageth
in the Husbonds heart, let the wife neuer
hope to haue peace. It were better for
them both to bee dead, than anie of them
to fall into iealousie, but especiallie the
man. What paines or torments can bee
compared, both for him that is vered
with the vnquietnesse of iealousie, and
him

The Inſtruction

him of whom the feare is: Therof riſeth
 groning, complaining, crying, with hate
 both of himſelfe and other, and perpetual
 ſuſpicion of harme, & chiding, brawling,
 fighting, pea, and alſo murder. For wee
 haue both read and heard tell of manye,
 that haue ſlaine their wiues, moued one-
 ly with ie louſie: the which affection doth
 alſo rage wilde beaſts: for Aristotle wi-
 teth, that the Lion will all to teare the
 Lionelle, if he take her in adultery. And
 I my ſelfe, with many other moe, haue
 ſeene the cocke ſwan kill his hen, becauſe
 ſhe followed another cocke. Therefore let
 the woman labor with al her power, leſt
 this fantaſie come vpon her husband, or if
 it come vpon him, to get him out of it,
 and cauſe him to leaue it. And that ſhall
 ſhe doe onely by one meane, that is, if ſhe
 neither ſay nor do, that her husband may
 take ſuſpicion of. Saint Paule, Saint
 Hierom, Aristotle, & many other great
 and wiſe men counſaile very well, that
 folkes neither do ill, nor any thing that
 longeth to ill. Peraduenture thou wilt
 ſay, that this is an hard thing. For who
 can rule other mens ſuſpiciousnes. Yes,
 many

many waies. First if thou liue chaffly, & that is the readiest way. For time ever bringeth forth the troth, and time causeth the falshood to fade and vanish away, and confirmeth & strengthneth the troth. If thou bee good and haue a iealous husbande, yet mayest thou hope that he will put away that vniquietnesse of mind. But and thou be nought, besure that that fantasie shall neuer go from him, but rather increase daylie. Finallie, if thou suffer thy husbands ielousie guiltles, thou art happy, if guilty, thou art unhappy. Therfore shalt thou both loue thine husbande, and labour that he may perceiue himselfe loued: but beware that thou vse no faining nor dissimulation: For then the more craftely that he seeth thee dissemble, the more soze will he hate thee. For faining neuer lightly commeth to the point that it is purposed: but for the most part cleue contrary. I giue women often warning, and oft inderde they neede warning, and much more than men, that they deceiue not themselues, supposing to be no force, whether one do a thinge in deed or seeme to do it. For they be but fooles & ignorant.

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The Instruction of

that weene they shall alter the nature of things with coloring & faining: Let her shew hir selfe not onely to loue no man so well as hir husband, but also to loue none other at all but him. If shee loue any other, let it be but for hir husbands sake: or if she can not loue hir husbannes friends, yet let hir not hate them. For there bee many men, that can be well content, and there to very glad, to haue al other things in common with their wiues, excepte friends. And in the same minde be wiues too, as concerning their maides, & other women that they loue. When she is forth abroad, let hir vse great demurenes, neyther loue gladly to keepe companye, or common with other womens husbannes, neither with women that haue a naughty name, neither abide the sight of any baud: as for letters, let hir neyther giue nor receiue, hir husband vnknowing. Let her speake but litle of other womens husbannes, neither praise their fairenes, nor any good propertie of their person, neyther gladly giue an eare vnto anye that prayseth them, nor looke much vpon che neither do any thing afoze them, y^e should be

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a Christian woman.

he occasiō to any body to suspect ill. This
must I needes say, because that I would
she should not only eschue harme, but also
euery thing that bereth y^e colour of harm.
Now wil I speake of the womans iea-
louſie, which if she haue any, I wil not great-
ly goe about much remedie, to get it a-
way, so it be not too much & too violent, &
trouble peace of al the house, and her hir
husband. For if it were such, then it were
good for to seeke remedie. First & foremost
let the woman consider, that hir husband
is her Lord, nor that she may do by right
al that he may. For the mā is not so much
bound as the woman to keepe chastitie,
at least waies by the lawes of the world,
for by Gods law both be bounde like. Let
hir consider y^e the mā liueth more at liber-
ty than the womā, and hath more to care
for. For shee hath nothinge to see too
but her honestie. Let her stop her eares
vnto such as tel her yll of her Husbande,
and thinke they do it but to pick a thank.
Hermione wife vnto Cadmus the King
Thebis, when shee hadde gone from hir
Husbande moued by y^e iea-
louſie, shee
complaineth & sorroweth in the tragedie
of

The Instruction of

of Euripides the Poet, saying that murther
 of women vnto her had vndone hir,
 because she had giuen listening & credite
 vnto those slanders. Therefore if a wo-
 man purpose to forsake her husbande for
 his concubines, or els for to dyanle soze
 with him, let hir call vnto remembrance
 the words that a certaine mā spake once,
 when hee chased a fugitive seruant that
 he had, and he ran into the backhouse: I
 am glad said he to se thee there as I wold
 haue put thee, and I had caught thee: so
 let the wife thinke, that she could do no-
 thing that should moze please hir husbands
 concubine, than if she run from her house
 and her husband, or els be at debate with
 him. For then she will thinke to haue his
 fauour the moze, when she seeth his wife
 cast it off with hir forwardnes, beside the
 speech of people, which thinge is worse
 for a woman, than to suffer any kinde of
 paine with hir husbande. We read in sto-
 ries that yong and new married women,
 when their husbands many times for the
 loue of hunting haue laine out all night,
 they hauing inspected them with other
 women, and folowed them into the woods
 and

a Christian woman.

and forrests: and there in the darke haue
bin killed with arrowes and toine with
dogges, in the steade of wild beasts, and
suffered great paine for their curious ie-
lousie. But how much moze curteously &
wisely did Tertia Emilia wife vnto Affri-
cane the first, which when he sawe that
her husband had a fantesie vnto one of his
maides, dissembled the matter, least shee
should seeme to condemne of incontinen-
cie the vanquisher of the world, and the
Prince of her country, and also her selfe
of impatience, y could not suffer a wrong
of her husbände, which was the noblest
man of the worlde in his time. But be-
cause no man should thinke that she kept
any grudge in her hart, shee married the
same woman, that had bin her husbands
concubine, vnto an honest man of her owne
seruants, supposing that if folkes depar-
ted out of this life, haue any remembrance
or feeling of worloly matters, that neede
should be a great pleasure vnto her hus-
bands soule. This wise womā knew wel
prough that she was the wife & the Lady
of the house, whither soeuer her husband
went, And if she should beate any grudge

The Instruction of

that her husbände shoulde lye with other
 women, that were but a fantasie of booy-
 ly pleasure, & not of loue. For euer if the
 wife should take displeasure with hir hus-
 band, she should but prouoke him y more
 and if shee suffer him, she shall the sooner
 reclaime him, and specially when he doth
 perceiue & compare together hir gentle
 manners and his concubines vnreasonable
 pride: for so Terence a Painter and de-
 clarer of the worldes conditions writeth in
 the comedy called Hecyra that Pamphi-
 lus was gotten from Bacchis his Concu-
 bine, whom he loued so well, and broughe
 away his minde againe vnto his
 wife, after that he had once considered &
 known well him selfe & Bacchis and
 his wife, that was at home, esteeming
 both their maners as they were in deede,
 howe his wife was, as an honest woman
 ought to be sober, demure, & shamefast: &
 how she suffered al the harmes & wrongs
 that hir husband did vnto hir, and kept hir
 displeasure in close: then this mind by li-
 tle & little ouercome partly with pittie
 y he had on his wife, partly with wrongs
 done by Bacchis, fell cleane out from
 Bacchis,

a Christian woman.

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Bacchis, and turned all his loue vnto his
wife, seeing she was of conditions accor-
ding to his appetite. Thus sayth Terence.
Neither I will let passe the deeds of the
noble woman, which when hir husbände
was taken with loue of an other mans
wife, and shee saw him go dapple vnto hir
with ieopardy of his life, because of the
womans husbando and hir bretheren, that
lay stil in watch for him, said vnto hir hus-
band in this manner: Sir I see you can
not be gotten away from the loue of that
womā, neither I wil require that of you,
I desire you only, that you loue not with
so great ieopardy of your life: shee saith
she wil be content to go with you. There-
fore bring hir home vnto our own castel,
& I shall leaue her all this the most good-
liest part of the place, and goe my self in-
to another, and I promise you truely to
entreate hir none other wise than mine
owne Sister: if you finde contrarie, driue
me out of the house and let her abide. So
in couclussion she perswaded her husband:
and vpon a nighte hee broughte his
Concubine into his Castell, soze
terimblinge and fearinge her Louers

The Instruction of

Wife. But she receiued her most gently
and curteously, and brought her into her
Chamber, nor neuer called her but Si-
ster, and sent vnto her twice a day & com-
manded she should be intreated moze ten-
derly and dayntely than her owne selfe,
without any token of hate, eyther in word
or deede. Then sayde she vnto her hus-
band: Now may you vse your loue with
lesse care and leopardie. So the man of
one whole yeare came not at his wife,
which was both sayet and moze noble
of byrth, & honest, and in all points moze
goodly than his concubine. What shee
thought in her minde, only God knoweth
but as farre as men coulde perceiue, shee
tooke no displeasure with the matter at
all, specially after she had rid her husband
out of leopardie. Much was shee in the
Church, and much in prayer, and euery
man knewe well ynough her trouble,
but no man knewe that euer shee grudg-
ed or complained. Within a yeare this
man turned his minde wholie vnto his
Wife, and beganne to hate his concubine
heavily, and at last put hir away and set al
his loue vpon his wife, in so much, that
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a Christian woman.

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After he said, that all his minde, his
life, & his hart was in her, & now he saith
hee will not liue long after, if it shoulde
chaunce her to die. I will not name them
because they both liue. These examples
haue I brought of them that haue an e-
uident cause of ieaiousie. For as for them
that be not sure of any cause, and be unre-
sonable and intollerable, and cause great
vexation, both vnto their selues and vnto
their husbands, for an offence, that they
wot not whether it be so or not, as many
do, which eyther loue inordinately, or fol-
lowe their own fantasie ouer much, they
take light suspiciousnesse and feeble con-
jectures, for great & euident arguments.
If her husbande be with another wo-
man, let not the wife straight suspect, that
he loueth her. A great part of this affec-
tion commeth of heliefe, and riseth after
of opinion and suspicion than matter in
deede. Therefore let not the woman be
taken with euery light suspicion, which
ought not to be moued nor agriued thogh
she knew any thing in deede.

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The Instruction of

Of Raiments.

The 8. Chapter.

AL so arrement in like wise as also
ther things ought to be referred to
the husbands will, if he like simple arap-
ment, let her be content to weare it. For
if she desire more goodly and costly, then
it appeareth that shee trimmeth not her
selfe so much for her husbands eyes as o-
ther mens: which is no point of an honest
woman. What should a woman doe with
gold or siluer that is a Christian woman,
& also whose husband delighteth not ther
in: Thou woman, wilt thou not applye
thy selfe vnto Christs raiment at thy hus-
bands bidding, which oughtest, if he wold
haue it so, to weare the diuels habite. St.
Ambrose speaketh of painting in this
maner. Her eoe (saith he) commeth those
inflamings of vices, to paint their faces
with coloures, lest men should mislike
them, and with the adultery of their face,
they goe about adulterie of their bodie.
What a madnesse is it to change the na-
turall

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a Christian woman.

turall image, and take a picture, & whiles
they feare their husbandes iudgement to
utter their own: for she giueth first iudg-
ment of her selfe, that would bee other-
wise than she was boyn: and so while she
goeth about to be liked of other, first of al
she disliketh her selfe. Saint Ambrose in
these words sheweth what his mind is, if
the husband haue not speciallie comman-
ded his wife to doe so: Neither any wise
man wil commaund it: but if he do com-
maund, or if she know that it be his will,
then for his mind and pleasure let her do
this. But then shall she say as S. Hester
said, when she was apparelled and tyed
with all the devils pompe. Thou know-
est good Lord (said she) my necessitie, and
that I abhorre this signe of pride, and of
mine honour vpon my head on the daies
of my pompe, and I curse it as a clout de-
filed with bloud, I neither vse to weare
it on such daies as I may be at rest. Ther-
fore if a woman be at her liberty to wear
what apparrell shee list, let her remem-
ber that there is no cause greatlie desi-
red wherefore shee ought to desire to bee
proudie apparelled, seeing shee is mar-
ried

The Instruction of

ried and hath caught already that, which
 other say they hunt for with such nets. S.
 Ciprian the martir biddeth married wo-
 man take heed, that they do not flatter &
 excuse their owne fantasies, & likings in
 themselves with their husbandes: leaste
 when they lase theyre husbandes for their
 excuse, they take them for fellowes and
 accessaries of their vice. I haue shewed
 mine opinion afoze alreddie, as concerning
 apparell: nowe it is best to giue an care
 vnto S. Peter, and Paule, which had a
 Christian wife weare simple arayment, &
 be more goodly in holines of liuing, than
 gold and petyous stones. And in deed an
 honest woman hath other more goodlye
 atirements, which (as the wise man Xi-
 stus saith,) standeth in chaste demeanour
 and honest byrning vp of her chyldren,
 as Cornelia Gracchus wife was wont
 to say: and also in her husbandes honour,
 or worship. The wife of Philo the wise
 man, when shee went forth vppon a time
 with a golden garland on her head, and o-
 ther noble women did weare, one asked
 her why shee had none: shee answered a-
 gaine, the husbandes honoꝝ & vertue is or-
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a Christian woman.

ment inough vnto the wife. Who do
not more regard the wife of Caro, which
was no very rich man, than al the wiues
of a great manye of Publicans, which
flowed in goodnes. Also it was more ho-
nour for Xantippe to be wife vnto poore
Socrates, than either vnto Scopa, or any
other rich mā in those dayes. Democra-
tes sayeth, that the ornament of a womā
is smal apparrel & litle speech, and she is
the most honorable that hath the best hus-
band: notwithstanding, as I would haue
a wife to vse no pretious apparrell, like-
wise no more do I allowe filthy & slobery
arayment. Also some thing must be done
for the time, place, & common custome,
but not exceeding, but rather much lesse
than they require. Aristotle in his books
of house keeping would haue a woman to
vse lesse raiment & apparel than the lawes
& customes of the city, doe appoint. For
she ought to consider (saith he) that nei-
ther goodly clothing, nor excellent beau-
ty, nor abundance of gold, shal cause a wo-
man so great worship, as shall sobernes
in al things, & studie to liue chaste and ho-
nestly. Therefore ought she rather to re-
gard

The Instruction of

garde reason, vertue & holines, than baine
iudgements & erronious customes, which
haue bin brought vp by some vngacious
folkes, & accepted and confirmed by the
corrupt and foolish fantasies of the com-
mon people. Wherefore some good and
vertuous wises ought with one assent to
resist & go against such customes, & by li-
ber and simple apparell doe themselves
that is conuenient, & shew example vnto
other what way they ought to take: and
it should be a greater praise for the to put
away an ill custome, than follow it. For
there is no dispaire, but some may bringe
downe that againe which was brought
vp by some. For the consent & agrement
of good womē should preuaile as much in
goodnes, as the consent of yll womē hath
preuailed in naughtines, if they woulde
once begin to strue together who should
passe other in honesty, measure & chastity,
and reckē it a worship to get the victo-
rie in these things, & not in boasting of ri-
ches: which thing doth soone induce light
minds into a great enuie, & strife, but few
doth enuie that another should bee more
vertuous than she, or more patient, or loue
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a Christian woman.

hir husband better, but many do enuie, if
an other shoulde haue moze apparrell,
chaines, brouches, ouches, or rings, than
shee. O proud & foolish beasts, euen crea-
ted vnto vanity & pompe, here vpon riseth
strife & proceedeth forth with such fer-
uent minds, as Cato saith very wisely
in the storie of Lilius, that the riche wo-
men would not haue that, which none o-
ther should bee able to come by. And on
the other side, the poore womē least they
should be dispised & nought set by, by the
means they straine theselues aboue their
power. And so whē they be ashamed of y,
that they should not, & nothing ashamed of
that, they shoulde be, they rob both their
husbands & their children, to clothe them-
selues with, & leaue hunger & pouerty at
home, that they may go forth themselves
laden with silke & gold. Therefore they
compell their husbandes vnto shamefull
crafts to get by, & mischieuous deeds, with
their whining and groning, least their
kinde woman, aliens, or their neighbours
should seem richer or moze gloriously apa-
reled thā they, & yet al these outrageous
& intollerable things might be suffered, if
they

The Instruction of

they did not sel away their chastity to ge-
 thereby that their husbands eyther will
 not giue the, or else for lack cannot giue.
 (Some remedy should be found for these
 rulls, eyther by the consent & agreement
 of rich mens wiues, which with their ex-
 ample shoulde reuoke other againe vnto
 better minds, or els some law would bee
 made, such as the law was in Rome cal-
 led Oppius lawe, to hyde and measure
 womens costliness. These Christia prea-
 chers shoulde followe the example of the
 Pagan Pythagoras, or rather passe him
 in such a goodly strife, of whom the Chro-
 nicle Iustine writeth in this manner: Py-
 thagoras taught womē chastity and obe-
 nience vnto their husbands, and often did
 tell them that the mother of vertue was
 sober diet and hard fare: and he brought
 to passe, with continuall disputinge and
 preaching vnto them, that the wiues slau
 away golden and garnished clothes, and
 other ornaments of their state, and refu-
 sen them as instrumentes of ryote and
 superfluity. For hee affirmed that the
 true garnishing and ornaments of wiues
 was chastity, and not clothing.

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a Christian Woman.

Of walking abroad.

The 9. Chapter.

It is becoming for married women to go lesse abroad than maids, because they haue that which the maids should seeme to seeke. Therefore let them cast al their minde to keepe well him that they haue gotten, and studie to please him onelie. The maker of the lawes of the Lacedemonians had that the wiues, when they went forth abroad shuld couer their faces because it was not conuenient for them, either to looke on other men, or to be looked vpon of other men, seeing they haue at home already, whom al only they ought to looke vpon, and be looked vpon withal. Which custome the people of Perseland & all the east quarter of the worlde, with most part of the Greekes did vse. But I would not they shoulde wrap their head, as now a days the custome is to do in many countries of Europe, that is, to go vnknown & vnseene of other folks, but themselves both to see & to know other. In the

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which

which doing, I wonder not so much at the
 womens delight, delight quoth he: nay I
 wold say, their thicke shamelles under
 y^e chin couer, as I doe their husbands fog-
 lishnes, that doe not see how great an oc-
 casion of viciousnes it is. They will do no
 harm I wis say they: well, I wold they
 had neuer done: and though they wold ha
 done, yet it is not good to opene such a win-
 dow of libertie. Therefore let the womens
 faces be bare of clothes, but closed & co-
 uered with shamelles. For y^e couering
 was not so much ordained to couer y^e wo-
 man that no man should see her, as it was,
 that she should see no man. Fauna, wife to
 Faunus, king of Thaborigines, liued ma-
 ny yeares, and yet did neuer man see her,
 but Faunus himselfe. Therefore after her
 death, she was worshipped for a goddess, &
 named the good Goddess: and her sacrifice
 was so kept, that no man might lawfully
 come to it, neither anye image of male
 beast be there, while it was a doing. For
 I say not this because I wold haue wo-
 men continually shut vp & kept in, but be-
 cause I wold haue them go selde a-
 broad, & be litle among men, which thing
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they shal best cōtent their husbands with
 all. What pleasure thinke you it was vnto
 king Tigranes, which when he had bin
 Cyrus king of Persie to a banquet, & after
 the banquet was done, much communica-
 tion there was of the comely person and
 fairenes of Cyrus, then Tygranes asked
 his wife, what she thoght by Cyrus: verily
 (saide she) I cannot tel: for so God loue
 me, all the banquet while, I neuer looked
 at any man but you. A vertuous wife will
 neither gladly heare other men, nor of
 them, nor dispute of any mans person, for
 what hath she to do with other mens fair-
 nes, which ought to count all in like faire-
 & foul, sauing her husband. Let her think
 him fairer than any other, more proper
 than other, like as the mother dooth her
 only child. In the Cāticles of the Bible,
 the spouse thinketh his spouse fairest of al
 women: & again, she thinketh him the fay-
 rest of all men. Likewise Duellius had a
 great fauor vnto his wiues simplicity, I
 will tell it in Saine Hieromes wordes.
 Duellius (saith he) which had the first tri-
 umph at Rome, for battail on y sea, mar-
 ried a goodlie Mayde called Bylia,
 which

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which was so vertuous and chaste, that she was example vnto all other in that same world: when it was not onely a vice, but also a wonder to see a woman naught. So vpon a time this Duellius, when he was aged, and weak, and trembling, chanced to fall out and chide with another man, in which words that other man rebuked him of his stinking breath: so hee went home displeased therewith, & there blamed his wife, because she neuer had told him, that he might haue found som remedy for it. I would haue told you said she, but that I weened euery mans breath had smelled so. This noble and chaste woman was to be praised: for whether she did not know the fault of her husband, or suffered it patiently, & because her husband did sooner learne his fault & hurt of his body by his enemies ill wordes, than his wiues cloathing. The same things men say chanced vnto Hiero the king of Siracuse: but those Women cannot say so, that kille many men afoze they haue husbands, and many when they haue husbands. What yemurenesse I would haue kept abroad, it may be perceiued well enough, by that which

a Christian Woman:

which I would haue kept at home in her Chamber with her Husbande by night. Wherto should I speake of that rude and vncouly manner which is vbled in many countries, that men and their wiues shall wash both together in one bane: this custom is not once to be named: for it is rather beastly, than meet for any reasonable folks. I would haue a woman to hear but few words: namely, where men talk and speake lesse. And if shee thinke shee shall heare or see any vncleanly thing, commaund her self away quickly. King Hiero, whom I spake of heere before, condemned the Poet Epicarimus in a great sum of money, because he had rehearsed an vncleane matter in the queenes presence. Augustus Caesar gaue a comandement, that no woman shuld come and see wrastlers, because they wer wont to wrastle naked. Nor it was no wonder that he did so: For this Caesar was he that made the lawes of chastity & adultery. Therefore I would not haue a woman to speake, except it be a thing that should doe hurt to be kept in. Neither hear, or at leastwise giue no heed vnto such matters as pertaine not to the

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increasing of vertue. The Poet Iuuenal
rebuketh such women as bee wise, what
the people of Seres and Thrace doe: and
what stirring is all the world ouer: also
Cato in his oration that hee made of wo-
men, would an honest wife shuld be igno-
rant, what lawes bee made or anulled in
her country, or what is done among men
of law in the court. And heereuppon rose
this common saying of the Greekes: wo-
mens works ought to be webs of cloth, &
not eloquent orations. And Aristotle sai-
eth, it is lesse rebuke for a man to be busie
to know what is done in his kitchin, than
for a woman what is doone without her
house. Therefore he biddeth that she shall
speake nor heare at all of any matters of
the realme. Seneca saith, that his
Aunt for sixteene yeare together, while
her husbände was president in Egypt,
was neuer seen forth of hir house, nor ne-
uer receiued in hir house, any of that coti-
sney: nor neuer asked anye thinge of hir
husband, nor suffered any thing to be as-
ked of hir self. Therefore saith he, that
same cotisney, which is very babling, and
wily to finde fault wth their rulers, in the
which

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which many a mā hath ruled wth out fault,
how be it not without ill name, yet they
gaue reuerence vnto hir, as a special ex-
ample of holines, & kept in al their rapling
words which is hard for him to doe, that
hath a pleasure in leopards conceits. And
yet vnto this day they wish for such an o-
ther as she, though they haue no hope to-
gether. It had bin a great thinge, if the
country had liked hir but xvi. daies but
it was a greater thing, that they knewe
her not. These be Seneca's words. For
the holy & wise woman understoode well
enough, that oft accompanying with men
should hinder some of hir good name: as
it doth no good to fine cloth to be handled
of many. There be some women y^e beare
themselues beynge of other folkes hono^r,
as of their Husbonds, Brother, kinse-mā,
and some of a friend, with whome they
haue very small acquaintance. What
a folly is this to handle thy selfe so that
another shall be made good and wo^rthy
hono^r, for his own vertue, and thou made
nought, & vnto^rthy hono^r, with another
bodys vertue? And many there be that
so abuse their kinsmens power, that they

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make both them selues, and them that
haue the power hated by the meanes, as
the wife of the brother of Virellius y^e em-
peroz, which took more vpon her because
of her brother in laws principality, than
the emperors wife her self did. The hea-
dy domination of the sisters of Hiero king
of Siracuse, moued the people vnto insur-
rection: wherewith the king and all his
chil dren were destroyed. There was also
in our daies a certaine Noble man that
had a wondrous proud wife, and it chan-
ged him to be turned out of all his goods
and possessions at once, whom euery man
thoght was well serued, because the wo-
man vsed her selfe so proud & arrogantly
vpon her husbands power. Therfore you
women that will meddle with comon
matters of realmes and cities, and weene
to gouerne people and nations with the
brats of your stomaches, you goe about
to hurle down townes afoze you, and you
light vppon an hard rocke: wherevpon
though you bruse & shake countries very
soze, yet they scape and you perish. For
you know neither measure nor order: and
yet, which is the woorst point of all, you
weene

a Christian Woman.

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weene you know very well, and will bee ruler in nothing after them that bee expert. But you attempt to draw all things after your fantasie without discretion. When you it was for nothing, that wise men forbade you the rule & gouernance of countries: and that S. Paule biddeth, you shal not speake in congregations and gathering of people: All this same meaneth, that you shall not medle with matters of realms & citties, your own house, is a city great enough for you: as for forth abroad, neither know you, nor be you known. Thucidides would not that a good woman shuld be as much as praised with the common voice: & much lesse dispraised. But he would she should be clearelie vnknown, neither the common fame to make any mention of her. It is no great signe of honesty, for a woman to be much known, talked, & song of, & to bee marked by som special name in many mens mouths: as to be called fair and gogle-eyed, squint, brown, hals, fat, pale or leane. For things in a good woman ought to be vnknown abroad, as we haue shewed in the booke afoze. Notwithstanding there bee some

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some that must needs be a broode, for these
 liuing, as those that buye and sel: which,
 if it were possible, I would not that wo-
 men should be put to those businesses: and
 if it must needs be so, let old women doe
 them, or married women that be past mid-
 dle age. But if yong women must needs
 do this, let thē be curteous without flat-
 tering words and shamefast without pre-
 sumption, and rather take losse in their
 merchandise, than in their honestie. I say
 this because of some, which do entice bui-
 ers to them with exceeding flattering
 words. But Plautus saith, it is no point
 meete for an honest wife, but for an har-
 lot, to flatter other men: whose deceites
 within a while whē men know them, they
 eschew as warily as the ~~hermats~~ song.
 Shamefastnesse shall gette a great deale
 more gaires, whō y buier shal coniecture
 both by the face & conditions, wil neither
 lie nor deceiue them. A rich merchāt hath
 pleasure in pleasant words & merrie con-
 selles: But yet few will giue money for
 them: and when it commeth to the mer-
 chandise in earnest, no man will beleue
 suche wanton speache. But howe so euer
 these

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a Christian Woman,

these matters be, let a woman euer haue
this in mind and remembrance, that the
only treasure of a woman is honesty with
shamefastnes. Now seeing I would haue
an honest wife thus ordered at home, you
may easily perceiue how I do allow, that
she should goe to warre & handle armour,
which I would not she should once name.
And would to God al Christian men would
lay them away. Now that widow Iudith
is banished awaye, which was but a sha-
dowe and signification of things to come,
and with hir continencie & holines cut off
the head of Holophernes, that is to saye
the Diuell. Now Delbora that iudged
Israell, giueth place vnto the Gospell of
Christ how be it she did not helpe the peo-
ple of God fighting, so much by counsell
& seates of warre, as by fasting, praying,
and prophesying: of the which two wo-
men S. Ambrose, after that he had in-
treated in the booke of widowes, turned
his speech vnto Christian womē, saying:
The church ouercometh not their aduer-
saries power, by secular Armour, but
with spiritual Armour: which be strong
prough afoze God to destroy the fences
and

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and the sleights of spirituall naughtines.
 The armour of the church is faith, the ar-
 mour of the church is prayer, which ouer-
 commeth the aduersary. A woman ought
 not to shew forth abroad any sign of pre-
 sumption, disdain, or dainty stomacke,
 neither by words, countenance, nor pace:
 but all shall be simple and right forth, de-
 mure, sober, and tempered & spiced with
 shamesfastnes. And because y^e light minds
 of some will be stirred with neuer so litle
 a blast of honour: it is necessary to giue
 them warning to bee moze sad and wise,
 than to be moued with so litle a wind, or
 to be ignorant, how foolish and how litle
 worth that thing is, which we cal hono^r.
 What matter maketh it, whether thou
 be called Cornelia, or mistres Cornelia?
 O tender heart, that will be stirred with
 one sound of a word. Thou foole, dost thou
 not see, that thou art no mistresse for cal-
 ling so? How doe they that call women
 Queenes and Emperresses, do they make
 them so, because they call them? the An-
 gell Gabriell called the virgin, but Ma-
 rie by her name, and thou disdainest to be
 called by the name of one better than thy
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A Christian Woman.

Selfe. What an ignorance art thou in of
that thing which thou desirest. For men
ble to call that woman their Lady or mi-
stres, that is their paramour or shee in-
deed is a mans lady and tyrant ouer him,
vnto whom hee serueth humbly and sub-
iectly. Moreover, what force is it, whe-
ther thou sit or walk first or last: In some
countries, the first hath the preheminnence
in some countries the last, and in som the
midle. Therfore this thing is but made
by mens opinion, & not by nature. Ther-
fore if thou wilt do after opinion and con-
tent it, whensoever thou art the foremost,
thinke thy selfe in that countrey, where
the foremost be preferred. When thou art
in the midle, think thy selfe there where
the middle hath the honour. And when
thou art the last, suppose thou art among
them that most esteeme the last. And so
wheresoeuer thou art, thou shalt thinke
thy selfe well regarded. And againe on
the other side, lest thou shouldest war too
hautie with thine honour, when thou art
in the most honorable roome, suppose thy
selfe to be among that people, where that
place is the lowest. Now as for going out
of

The Instruction of

of the way, for reuerence to giue another
 route, that is nothing but as the more
 mightie should suffer the weaker, or the
 whole fauour the lame, or the lustie & wel
 liking, the weake and sicke, or the emptie
 the ladē, or the swift the slow. And think-
 est thou there is any other cause, why men
 speake so gently vnto women, and set so
 much by them, & speake them so faire, and
 haue them in such reuerence, but because
 that a lusty and stronge nature doth han-
 dle daintely that other, which is weake &
 feeble, where in neuer so litle an offence
 would soone enter, & be deepe imprinted,
 like as thin and brittle glasses will catch
 harne lightly: Therefore you get none
 honour by your own merites, but of other
 folkes curtesie: nor you be not honoured
 because you deserue it, but because you
 soze desire it. For when men see you be
 so greedie and desirous to haue honour, &
 that such a small thing delighteth you so
 much, men be content to do you that ple-
 sure, and call you mistres, & laugh vppon
 you, and speake gently to you. For words
 bee no great cost, they giue you the way,
 because it is no great let of their iourney,
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a Christian Woman,

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and in the meane season yet they rest themselves. They set you the highest, for they can sit wel inough beneath you: they giue you y^e better appointed part of the house, fine clothes, gold, siluer, pretious stones, so do they to their childzen, because they shall not weepe. For they reckon you no wiser than childzen: nor no more you be, as long as you bee moued with such childish things. And to be short, they let you haue such thinges, as they see displease you so much if you lack them. And it is an honor & praise for the men, because they set nought by these thinges: but because they know you be of such appetite, no mā reckoneth you the more honourable, because you be honored of the men, but rather reckoneth the curteous and gentle, which do giue honor vnto them, that they know be so loth to lack it. I am a mā my self: not withstanding, seeing I haue takē vpon me to teach you, euen for a fatherly zeale & charity that I beare toward you, I will neither hide nor dissemble any thing that I shal thinke doth pertaine vnto your instruction & learning. Therefore will I open vnto you euen our secreats.

There

The Instruction of

Therfore I would ye should vnderstand,
that wee doe but laugh at you, and mocke
you with that vaine colour of honour, and
the more desirous that ye be of honoꝝ, the
more wee mocke you, and talke of you in
derision, and giue vnto you abundantly
that peevishnesse, which you call honour.
But wee giue it not for naught. For you
giue againe vnto vs no litle sport and de-
lectation with the foolishnes of your opi-
nions & fantasies. Truly you vnderstand
not, wherein very honour doth stand. It
is becomming to deserue honour, but not
to couet it. For it should follow and ensue
and not be hunted for. Now it shall bee a
signe vnto you that you deserue honour,
whē you be not agreed to be vntregar-
ded. And that same thing that we call ho-
nour, is of so froward nature and disposi-
tion, that as philosophers write, y^e Croca-
dile dooth so, it followeth them that flee,
and fleeth from them that followe it: and
is sharpe to them that be gentle to it, and
gentle vnto them that be sharpe vnto it.
Socrates saith, there is no way more rea-
die vnto honour, than by vertue: the
which all onely seeketh for none honour,
and

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a Christian woman.

and yet findeth it. Salust writeth, y^e Cato
Vticensis had rather be good, than seeme
good. Therefore saith he, the lesse that
he sought for honour, the more it pursued
vpon him. Therefore the most sure way
vnto very hono^r is vertue, which neyther
can lacke honour, no^r take indignation
though it be despised. Flatterings, glo-
sings, & faire words, what woman soe-
uer reckoneth them hono^r and praise, is
worthy for hir follie to haue none other
hono^r or praise. And yet there be some so
mad, that though they knowe themselues
but flattered, yet they thinke they be prai-
sed. What you wretches, knowe you not
how farre flattery differeth from praise?
Thinke you that is praise, which neither
the person speaketh with his heart, & you
know to, that it is false that he saith: and
that he speaketh not as he thinketh: but
either to mocke you, or to deceiue you
withall? Beleene no man of your owne
goodnes better than your selues. And she
that searcheth and knoweth hir selfe well
findeth nothing in her selfe at all, that is
worthy any praise: but a minde, which
thinketh it selfe unworthy anye praise.

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If there bee any goodnes, it commeth of
 God: and thanke him therfore, giue him
 laudes and thankes. But if there bee any
 euill, it commeth of our owne unhappi-
 nesse. Therefore the rebuke standeth vn-
 to our selues, and the praise pertaineth
 vnto an other. Now seeing that worldly
 honour is of so small price, it is a point of
 a vile minde, to enuie worldly things vn-
 to any other body. And if it be shame to
 enuie for honour, it is much more shame
 to haue enuy at other for mony, clothings,
 or possessions, for yet is honoꝝ better than
 all they. Neither is it conuenient to haue
 enuie at other for their beauty, or their
 welfare, or plenteous taming: these bee
 the gifts of God, as all other goodnes be,
 that folks haue. Therefore they that en-
 uie at these, seeme not to haue any enuie
 at them, that haue these thinges, but to
 blame God, which so distributeth his
 benifites. And mee thinketh there is no
 more cause why, they shoulde be enuied,
 that haue these, than they that carry bag-
 gage on a long journey. For what other
 thinges be the goods of this worlde, but
 a troublesome carriage and transitorie
 in

in this life: Dea & worst of al, they plucke
downe with their waight vnto the earth,
minds that be going toward heauen. But
if enuie be eschewed, then shall that vice
lightly be put away, which commonly ri-
seth of enuie, that is sute, chiding, skol-
ding, and making themselues busie about
other folkes matters, to spie and searche
what they doe, what they say, howe and
by what meanes they liue. Which thing
no honest women will doe, but such as be
shamelesse, and worthy of kind rebukes:
except they do it of charitie, to help them
and they lacke. For shee ought to helpe
the poore man, and succour the Orphane
childe. Happie is shee, if that be hir mind:
of whome the Prophet speaketh in the
psalme on this wise: Blessed is hee that
taketh vnderstanding & knowledg vpō
a poore man: God shall deliuer him in
the euill day: our Lord shal saue him, &
quicken him, & make him happie vpon
earth: and shall not commit him to his
enemies will. Our Lorde shall succour
him vpon the bed of his sorrowe: good
Lorde thou hast searched vp all his bed
in the time of his infirmitie.

The Instruction of

What the wife ought
to doe at home.

The 10. Chapter.

IF the wife haue skill to rule an house
with those two properties, that we
spake of before, that is honesty of body, &
great loue toward her husband, then shal
all the mariage be more wealthy and for-
tunate: for without this thirde point, can
be no encrease of house: and without the
other two, wedlocke cannot stand: but it
is rather a soze and perpetuall torment.
A woman of Lacedemon, taken once pri-
soner in warr, and asked of hir conquerer
what she could do: I can (said shee) rule
an house. Aristotle saith, that in house-
keeping the mans duty is to get and the
womans to keepe. Therefore nature se-
meth to haue made them fearefull for the
same purpose, lest they should be wasters,
& haue giuen them continuall thought &
care for lacking. For if the woman bee o-
uer free, the man shal neuer get so much
as shee will waste in short time & so their
house must needs soone decaye. It is not
be-

becomming for an honest wife to bee a
great spender. For they bee lightly no
great sparers of their honestie, that be so
large of their money, as Salust saith by
Sempronia, which set more price by any
other thing, than she did by hir worshippinge
of hir money. For a man coulde not well
perceiue, whether she regarded lesse her
money or her good name. Howe be it, I
would not haue the womā to be too great
a niggard of her goods, nor to let her hus-
bande to distribute his money vnto holpe-
les. In so much that what penny soeuer
commeth once within hir coffer, shoulde
never find way out againe: as though it
were locked in Labirynth of Danaes To-
wer: as many women do, which haue no
discretio, how they shoulde saue & keepe a
thing. Therefore the Essenis would take
no womā with the vnto that holy & religi-
ous life, which they led: be cause the wo-
men could not awaye with that commu-
naltie of goods. For whatsoeuer a womā
seeth once in her hands, she can not suffer
it to go away againe. Therefore let her
vse hir household to sobernes & measure.
For that is more the womans duty than

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the mans. But so yet, that shee haue discretion betwene measure & auarice, and sobernesse and niggardship. For it is not alone to liue soberly, & be hungry. Therefore let her see that her householde lacke not neither meate nor cloath. In which point, I would she should heare Aristotels opinion. There he saith be three things, worke, meate, and correction: meat without correction and worke maketh them proud and wanton: & worke and correction without meat is a cruell entreating, & maketh the seruants weake and feeble. Therefore let the wise giue her seruants worke to doe, and sufficient meate, as is a seruants dutie. But let her order all things after her husbands will and commandment: or at the least in such wise as she thinketh that her husband will bee content: neither be rough & hard with him meynie, but gentle and sauourable: and as Saint Hierome sayeth, more like a mother than a mistresse: and rather obtaine reuerence of them with meeknes, than rigoroulenes, wherevnto shee may shortly come by the waies of vertue. For as for chiding, brawling, railing, skolding,

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skolding, and fighting, doth neyther
cause aucthoritie nor reuerence, but ra-
ther hindreth them. But wisdomes dis-
cretion, save conditions, and grauitie of
words and sentences, bringeth al things
better to passe, than headinesse & violence.
For we feare more them that be wise and
discrete, than them that be angry and ha-
rie. And a quiet rule may doe more than
rigorous. For quietnes is of more autho-
ritie than hastie breeues. Howe bee it
I woulde not wiues shoulde bee sluggish
and slouchfull, but I counsell them to vse
reuerent grauitie, and neither sit so still
as though they slept, nor commaunde so
foolishly, to make them selues nought let
by, but to wake and take heede, and bee
sad without crueltie, sharpe without bit-
ternes, diligence without rigorousnes.
Neyther hate none of their houtholde, if
it be not a noughtie person. And if a ser-
uant haue done long seruice in her house,
let her take him none other wise than as
her brother or hir son. We loue cattes &
doggs, that haue bin nourished any while
in our houses, then how much more faith-

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fully ought we to shew that saulour vnto
our euen christian. Also seruants againe
on their part must be warned, to remem-
ber the saying of S. Paule, that they do
their duty diligently, meekely, & burom-
ly, yea and merilie too, & pleasantly, noz
habie, noz murmur againe, neither shew
any displeasent countenance, lest they leese
the thank of their labour, both afoze God
& man. Also keepe their hands pure fro
picking & stealing. In the which point
all wild Beasts be more kinde than many
folkes. For what wild Beast is so outra-
gious, that will plyck away any thing of
his profit, by whom he hath bin nourished
& brought vp, and quite him with such a
tourney, of whome hee hath had so manye
pleasures. Now be it no body doth so, but
they that be of vile stomacks, & euen wor-
thy to be bondes. Therefore seruing mai-
des shal loue & worship their master & mi-
stresses, none other wise, thā though they
were their fathers and mothers. For the
nourisher and bringer vp is as a Father.
Let the seruing maidens neither say noz
doe any thinge, wherof the good Maister
or his daughters may take any example
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to doe
maide

a Christian woman.

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of ill. For many times giuing ill example, is worse than the deede it selfe. But nowe to speake of the wiues againe. Obedience and seruice obtained by faire meanes, is moze faithful & pleasant, than that which is gotten with feare. For I would all feare should bee away, but not obedience. Let not the Mistres bee ouer pleasant of speech to hir men seruantes, neither compenable and merry, nor vse much conuersation with them, nor bould none of them to play & ballie with hir. I wold they shold loue hir, but yet not lone her so much as obay her. If she would not be feared of them as a maistres, yet cause them to reuerence her as a mother. For seruants couet much their liberty: & if a litle be giuen thē, they wil take moze. I will not bid the man so straightly to be ware, that he make not his seruant, ouer homely with him, as I will the woman, which I would should not bee much conuersant among her seruants, nor meddle much with them, neither rebuke & correct themen, but leaue that for her husbande to doe. Let her be altogether among hir maides, which I would should be of honest

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nest demeanour, and chaste of body, where-
vnto the maistres shall helpe much with
her example: and also with teaching and
shewing, and diligent overlooking, that
nothing be pynny vnto her how hir maids
liue: Let her laie remedies against vice,
as it were preserues against sicknes. If
shee spie or suspect any that doe not order
themselues well, nor cannot remedy it by
chiding or correction: put her out of hir
house, for the payson wil soone infect al y
is nigh about it. And y suspicious people
think the maids like their mistresses. Wom
oft saith S. Hierome, that the mistres-
ses be iudged and known by the maids.
In so much that there is a prouerbe a-
mong the greeks that whelps haue there
maistresses conditions. The yong men in
Terence coniecture the maistresses ho-
nest liuing, by the maids course and neg-
ligent apparell. The Poet Homer ma-
keth mentio, that wise Vlisses after hee
came home, killed the seruing maids that
had laine with the woers, because they
both shamed and rebuked his house, and
were the occasio of leopardy vnto the cha-
stite of his wife Penellope: but shee her
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a Christian woman.

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Selfe did keepe her occupied with those
crafts that I speake in the first booke, &
kept her seruants at their worke: and so
did chaſt Lucrece, whom the Kings ſonnes
found watching and working vpon wooll
among her maides, which thinge a wiſe
ſhall doe moze diligently and buſilie, if a-
ny part of the ſindring of her houſe be got-
ten thereby. Salomon where he praiſeth
an holp woman ſaieth: Shee ſought for
wool and flaxe, & wrought by the coun-
ſell of her hands. *Theano Metapontina*,
when one asked her, what wiſe was the
beſt, ſhee answered with a verſe of Ho-
mer in this manner.

She that worketh on wooll and webbe,
And keepeth well her husbands bed,

By that diligence (ſaith the wiſe king)
ſhe is made like a merchants ſhipp, bring-
ing her hiead from far countreies. And
leſt he ſhould ſeeme to cal hir a ſluggard,
he ſaith mozeouer. And ſhee roſe by night,
and gaue praiſe vnto her houſholde, and
vnto her maides, not onely work, but alſo
recreation of their labour and reſection:
whereof when they haue had ſufficient:
ſhee

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she dealeth the rest in almes. She hath opened her hand (saith hee) to the needy, & raught hir fingers vnto the poore. A holy woman ought not to let her mind so soze on gathering of goods: but that she distribute vnto poore folkes, & help them that haue neede: not that niggardly, but largely, remembryng that shee giueth it for hir owne aduantage, and shall receiue much more & better reward, both in this world and in another. The wise man saith: shee shall not care for hir house, for feare of the cold snowe: shee shall not feare, though she giue a peny vnto a poore man, not only niggardly, wynging it through her fingers: but also with open hand largely: shee shall not feare, for by hir diligence & occuppyng of wooll, hir house shall lack nothing, necessarie both for winter & sommer, and all hir house hold shall be arrayed in linnen clothing. For there is nothing better in a house than to bee well fed and clothed: not for pleasure, but for their necessitie: not delicatelye, but profitablye. Now be it vertue is ill kept, which is moued and inticed with contrary examples nigh about. Therefore let the wise herselfe

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a Christian woman.

se^lfe first of all, shew example of sober
fare, & so shal she make hir seruants the
moze easilie to follow the same: or els hir
seruants will think it not reason to re-
quire of them, that she will not doe her
self. And so shal she euer haue them mur-
muring & grudging to keep hir comman-
dement. Therefore let hir keepe hir selfe
euer sober, not so much because of her ser-
uants, as for hir owne sake. For what a
filthy thing is drunkenness and glutton-
ny: The greatest assailers of chastity and
shamefastness, and enemies of honest
name. For euery man wil abhorre a drun-
ken woman & a great glutton, as an vn-
happie signe. Euery man knoweth, that
chastity standeth in leoparde among ex-
cesses of meates. I would the wife should
be ignorant of nothing y^e is in her house,
but look vpon al things often times, that
she may haue them ready in memory: lest
when she shal haue need of the, either she
shall not know of them, or els haue much
trouble in seekinge of them. Also consi-
der in what condition and state hir house-
hold standeth: how much she may spend,
how much shee may keepe, how shee may
cloath

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cloath, & how he may feed. For the wise man saith: She hath considered the wates of hir house. This diligence shal increase much hir houtholde store. I woulde shee shuld be euer among her maids: whether they be in her kitchin dressing of meate, or els spinning, weayng, sowing, or brynd-^wing: For while y^e maistres is by, al things shal be better done. And as the wise men said nothing shal better feede an hourse, or better till the ground, than the maister & the maistres to haue an eye to their houthold store. There is nothing that keepeth an house longer or better than both a diligent eye of the good wise. And when shee hath done this, let her be euer busie with her owne work, neither eate hir bread idle. And the doth she obey God, which woulde not haue vs to eat our bread without sweet of our face. And the shee followeth the example & precept of S. Paull, which did not eate his bread idle among them, vnto who she shewed the misteries of our Lord, but labored & toiled day & night, as much as hee had leasure from the ministring of Gods word, and wrought stil, because he woulde put no bodie to charge, often re-
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a Christian woman:

hearing, & saying, that he was not wor-
this to eate, that refused labor. The wife
shal let no mā come into the house except
her husband command. Which thing al-
so Aristotle biddeth. And when her hus-
band is forth of doores, then keep her house
much moze diligently shutte. And yet as
Plautus sayth, it is conuenient for a good
woman to be alone, both in her husbands
absence and p̄sence. And because the
busines and charge within the house lieth
vpo the womans hand: It would she shuld
knowe medicines and salues for such dis-
seales as be common, and raigne almost
vaylie: & haue those medicines euer pre-
pared redie in some closet, wherewith, she
may help her husband her litle children, &
her household mainie, when any needeth,
that she need not oft to send for the Physi-
cion, or buye all things of the Poticaries.
It would shee shuld knowe remedies for
such diseases as come often, as the cough,
the inurre, and gnawing in the bellie, the
laskie, costines, the wormes, the heade-
ache, paines in the eies, for the ague,
bones out of iointe, and such other things
as chaunce vaylie by lighte occasions.
Moreouer,

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Moreover, let her learne to knowe, what
 maner diet is good or bad, what meates is
 wholesome to take, what to escheue, and
 how long, and of what fashion. And this I
 would she should learne, rather of the ex-
 perience and vse of sad and wise women,
 than of the counsel of any phisition, dwel-
 ling nigh about: and haue them diligent-
 ly written in some litle booke, and not in
 the great volumes of phisick. A vertuous
 wife, when she hath ridde her houthoulde
 charge and busines, shall euery day once,
 if she may, or at the least on the holy daies,
 get her selfe into some secrete corner of
 her house out of companie, and there for a
 while lay a part out of her mind, all care
 and thought of her house: and there with
 a quiet minde, gathering her wittes and
 remembraunce vnto her, despise these
 worldly thinges as trifles, fraile and vn-
 sure, & that soone it shal vanish away, and
 because the length of our life is so short,
 and passeth so swiftly, that it seemeth not
 to bee led away, but plucked away: nei-
 ther to depart, but slie away. After this,
 let her lift vp her minde vnto the studie
 and contemplation of heauenly thinges,
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by some holy reading: then confesse her
sins vnto almighty God, & desire meekly
pardon & peace of him: and pray first for
her selfe, her husband, & her children: and
after for all hir household: that our Lorde
Jesus of his grace woulde inspire good
minds into them. S. Paul, the messenger
of almighty God, where he instructed &
taught the church of the Corinthians, be-
ginning sayeth in this wise: If any man
haue a wife that is an infidel, if shee bee
content to tarry with him, let him not
put her away. And if any christian wo-
man haue an husband an infidel, if he be
content to dwel with hir, let hir not go
from him. For the man, that is an infidel,
shall be blessed by his faithful wife: and
the woman that is an infidel, shall be ble-
sed by her faithfull husbände, for what
canst thou tell woman, wheather thou
shalt be cause of thy husbands saluatiō.
Or what canst thou tell man, whether
thou shalt bee cause of thy wiues salua-
tion. VVhich saying pertaineth partly
vnto praier. For as Saint Iames, saith
the continuall praier of a good man, or a
good woman may do much: and part vnto

1. Cor. vii.

Iames. i.

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The Instruction of
the example of living. Which thing S.
Peter the Apostle sheweth, when he saith:
Likewise women, be you *subiect* vnto
your husbands, that they that will not
beleue the word, may be wonne with-
out the word, by their wiues conuer-
sation, when they consider your deme-
nour in holie feare. I haue read of many
Christian women, which by their meanes
haue brought their husbandes vnto holie
and vertuous living: as Domitia, which
amended her Husband Flavius Clemens
kinsman vnto the Emperour Domitian:
and Clotildis Wife vnto Clodonius the
King of Fraunce: and Inguldus Wife
vnto Hermogillus the King of Gothia,
and many other Women mo, which haue
brought their husbandes to good order
and vertue.

Of Children, and the charge and care a-
bout them. Chap. 11.

First of all, if thou beate no children,
take it with a patient and a content
minde:

minde:
kest that
There is
miserie
great:
laboure
and care
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a Christian Woman.

minde: And in manner reioyce, thou lackest that incredible payne and businesse. There is no place heere to declare, what miserie thee must suffer, whilest thee is great: what dolour and perill when thee labourerth: Moreover, what wearines and care thee hath in the nourishing and bringing vp of them, least they shoulde war il, or any misfortune bechance them: what continuall feare thee hath, whither they goe, what they doe: lest that they doe or take any harme.

Verily I cannot expresse the cause of this great desire that women haue for to beare children. Wouldest thou be a mother: whereto? That thou maiest replenish the worlde: as who say, the worlde could not be filled, except thou bring forth a little beast or two: or els that God could not raise children vnto Abraham of these same stones. Bee neuer carefull in the house of God, how it shall bee filled: hee will prouide well enough for his house, that it shall not be empty. But peradventure thou fearest the rebuke of barrennes. Thou art a Christian woman: therefoze vnderstande, that now this saying is

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pass, Cursed be that woman in Israel that is barren. Thou liuest now vnder a lawe, wherein thou seest virginities preferred aboue marriage: & hearest the saying of thy Lorde: Alas be vnto women, that be great & beare children: & blessed be they that be barren: blessed be the women that beare not, & the bycasts that giue not lucke. How canst thou tell whether God wil haue thee to be one of those happy & blessed women? How much more shamefully did the woman of Flanders, which had bin married almost fiftie yere, and neuer had child, and after that her husband was dead, married vnto another man, laying onely for his cause, to proue whether the fault was in her selfe or in her husbande, that shee had no children. Therefore shee was worthe to beare a child with great paine & werines: and in her labour to be deliuered of his child, and her life both, with extreme torment. How be it I cannot tel, whether she had any other cause to marrie againe, at the least wise she laid that, which seemed most honest in y^e eares of the foolish people. Per- aduenture thou wouldest faine see children
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a Christian Woman:

come of thine own body: shall they be of any other fashion trowest thou than other children be? And thou hast children of the Citty, & also al other Christian children, whom thou maist beare motherly affection vnto. And think that they be all thine; For so the law of mankinde doth exhort thee, and our faith commandeth. Where to haue you so great a desire of children you women? For if the cares & sorowes that children cause vnto their mothers, were painted you in a table, there is none of you so greedy of children, but she wold be as soze afraide of them as of death: and shee that hath any, would hate them like cruel wild beasts, or venemous serpents. What ioy, or what pleasure can be in children: whiles they be young, there is nothing but tediousnes, & when they bee elder, perpetuall feare what waies they will take: if they bee ill, ouerlasting sorowe: and if they be good, there is perpetuall care, leass they should dye, or some harme bechance them, & lest they shuld go away, or be chaunged. What neede I to bring in Octauius, sister vnto Augustus, for an example? I would there were not

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so many examples, as there be, of such as
haile bin made of wealchy and fortunete
mothers, miserable and ~~pluch~~ away, and
dyed for sorow. Moreover if thou haue
many, then hast thou greater care, where
the unthysfines of one shall wipe away
all the ioy that thou hast of the rest. And
this I meane by the sons. Now to speak
of the daughters, what a toymment of care
is it to keep them? And in marryng the,
what paine thal: she haue? Beside this,
that fewe fathes and mothers see good
chyliden of their own. For very goodnes
which is neuer without wisdom, com-
meth not but in discreet age. Plato cal-
leth him happie, that may attaine in his
last age vnto wisdom & good life: But
when the chyliden be of that age, fathers
and mothers be turned to dust. O unkind
woman, that doost not knowledg howe
great a benefite thou hast had of God that
either did neuer beare chylde, or els lost
them before the time of sorow: Where-
fore Euripides sayd full well:

Shee that lacketh Children
Is happie of that misfortune.

There

a Christian Woman.

Therefore thou that bearest not, put not
the fault of thy barrennes in thy husbands
for the fault is peradventure in thy selfe
which art condemned to be barren, either
by nature or by the will of God. And y
greatest philosophers agree in this opini-
on, that womē bare no childre moze long
of themselves than of their husbandes.
For nature neuer brought forth but ve-
ry few baren men, & many women: And
that vpon great consideration, because
there is moze losse in the barrennes of the
man: For there cometh moze increase
in generatiō by the man, than by the wo-
man. Therefore woman, if the barren-
nesse bee in thee, thou doest vngrationally
in vaine: for there shall neuer man ge-
the with childe. And so thou conceitest
many vngrationous deeds in thy mind: but
thou shalt neuer conceive any fruite in
thy wombe. And many times by the
righteous promissō of God, vnkown vnto
us, there cometh no issue in mariage.
For like as it is the gift of God, that good
children be had, so is it his gift y any chil-
dre be had at all, therefore to seeke any o-
ther remedy than by prayer, is not only su-
perfluous

The Instruction of

fluons, but also a cursed deed. Therefore
 aske children of God, & that good childre.
 For if thou haue an ill child, it were bet-
 ter beare a snake, or a wolfe. Therefore
 aske thou a child as Anna, wife vnto Hel-
 cane, did aske: which by prayer, weeping,
 and holpe liuing obtained a sonne, a Pro-
 phet, & Iudge of Israell, called Samuel:
 like as the other Anna, wife vnto Ioach-
 im, which trusting wholie in God, bare
 Mary the mother of Christ, vnto mans
 saluation. Also Elizabeth wife vnto Za-
 charie, which had bin barren, brought
 forth S. Iohn the messenger of our Lord
 which gat manye a childe vnto Christ: a-
 boue the which S. Iohn there was neuer
 man borne of woman. Our Lord gaue I-
 saac the Image of Christ, & the beginne-
 of two great nations of people, vnto Sar-
 ah in her old age: which was not discontent
 with her barrennes, in that time, when
 barrennes, was reckoned a great shame.
 The aungel of our Lord shewed vnto he-
 re wife of Manna, a good & a chaste woman,
 that Sampson should be borne of her, the
 iudge & deliuerer of Israell. Such childre
 doe they obtaine that so aske. For they
 that

a Christian Woman.

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that be conceiued of sin & wickednes, can
be naught els, but vngenerationnelle. The
words of the aungel vnto Sampsons mo-
ther be these. Thou art barren & with-
out children: how be it, thou shalt co-
ciue & beare a son. Therefore see thou
drink neyther wine nor ale, nor eat any
vypure thing. For thou shalt conceiue
and beare a sonne, whose head no razer
shal touch: for he shal be blessed of God
from his babes age, & from the womb
of his mother, and shall begin to deliuer
Israell out of the handes of the Philisti-
nes. These words put me in remembrance
now, to giue women with child warning,
that so long as they be great, they neither
eat so much to take surfet of, nor drink to
be drunk with. For many children haue
afterwardes vsed the same thinges, that
their mothers delighted in, whē they were
with childe with them. Nowe for to de-
clare, what diligence ought to be giuen to
children in the bringing vp of them, were
too long to be comprehended in this book.
If I should teach euery thinge at large,
whereof many cunning men, both of old
time and late, haue writte much in books

Iudge, 3.

made

The Instruction of

made purposely for the same matter. I
 will touch a few things, that me think
 pertain vnto the duty of a wise hufwife.
 First of al, let the mother reckon hir chil-
 dzen to be all her treasure. There came
 vppon a time a great riche woman vnto
 Rome, out of the countrie of Campania,
 which was hosted & lodged with the no-
 ble woman Cornelia, wife of Gracchus:
 there this riche woman shewed out her
 great treasure vnto Cornelia, abundance
 of silver and gold, rich raiments and pre-
 cious stones: which when Cornelia had
 praised, then desired this woman of Cam-
 pany, that she would do so much againe,
 as shew her treasure: Cornelia answered,
 that she would do so at night. Now were
 her children gone to schoole, and were
 not yet come home. So at night, when
 the childre were come home: She shew-
 ed them vnto this woman, and said: these
 bee my cheife treasure. An other time a
 certaine woman of Ionia, made great
 boaste and shewe of glorious cloathes, of
 great price and goodly work, Cornelia,
 said: this woman maketh great boaste of
 cloathes, but my four sones, endued
 with

with all kinde of vertue, bee vnto me in
steede of precious cloathes, with costlye
worke and all treasure, Therefore in
keeping of this treasure, and encreasing
it, there is noe labour to bee refused.
Loue shall make all labour light and
easie. Therefore shee shall nourishe
them with her owne mylke: and obeie
the commaundement of nature, which
giuing two breaſts with mylke, vnto e-
uerie woman deliuered of child, seemeth
to crie and bide euerie woman, that hath
borne child, to keene child as other liuing
creatures do. Also that wise and liberall
mother of all things, Nature, hath tour-
ned all that blood, which went vnto the
nourishment of the childe, while it was in
the mothers wombe, after that the child
is borne, she sendeth it vp vnto the breaſts,
tourued into white milke, to nourishe the
child withall: neyther forsaketh the ten-
der babe, after that it is borne, but nou-
risheth it with foode, whereof shee hath
made it. But I haue spoken ynough
of this matter in the Booke afoze. After-
wardes, if the Mother canne skill of
learning:

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learning, let her teach her litle childzen
her selfe that they may haue all one, both
for their Mother, their nurse, and theirs
teacher. And that they may loue her al-
so the more, and learne with better cou-
rage and more speede, by the meanes of
the loue, that their teacher hath toward
them. As for hir daughters, she shall be-
side the learning of the booke, instructe
them also with womens craftes: as to
handle wooll & flaxe, to spinne, to weaue,
to sowe, to rule & ouer see an house. Ney-
ther a vertuous mother ought to refuse
learning on the booke, but now and then
study & read holy and wise mens bookes
and though shee doe it not for her owne
sake at the lest wise for her childzen, that
she may teach them, & make them good:
As Euridice, when she was of great age,
set her selfe vnto learning and studie of
Philosophy, onely to the entent, that shee
might teach her childzen: and so shee did:
For the babe first heareth her mother, &
first beginneth to enforme her speech af-
ter hers. For that age can doe nothinge
it selfe, but counterfet and followe other:
and is cunning in this thing onely. She
taketh

a Christian Woman,

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taketh her first conditions & information
of minde, by such as shee heareth, or seeth
by her mother. Therefore it lieth more
in the mother, than men thinke, to make
the conditions of the children. For shee
may make them whether she will, very
good, or very bad. Nowe how shee shall
make them good, I will giue a few shor-
rules. Let her giue her diligence, at least
wise because of her children, that she vse
no rude & blunt speech, lest that manner
of speaking take such root in the tender
minds of the children, & so growe and in-
crease together with their age, that they
can not forget it. Children will learne
no speech better, nor more plainely ex-
presse, than they wil their mothers. For
they wil counterfet both the vertue & the
vice, if any be in it. Iames the king of A-
ragon, after hee had won my Countrey
Valence, out of the hands of y^e Agarines,
which inhabited the City that time, hee
droue out the people, & commanded men
of Arago, and womē of Ilerda to go dwel
in it. So the children that came of them
both, with al their posteritie, kept their
mothers language: which we speak ther-
unto

The Instruction of

unto this day. For the space of more than
205. yeare. Tiberius Gracchus & Gay-
us Gracchus, were counted the most e-
loquent men of Rome, & they learned of
their mother Cornelia, which Epistles
were read in the old world, full of pure e-
loquence. Istrina the queene of Scithia,
wife unto king Arpichis, taught her son
Syles the Greek tongue. Also Plato com-
mandeth, y^e nurces shal not vse to tell vn-
to chyldren vaine & trifling fables. This
same thing is to be charged vnto the mo-
thers tongue. For by reasⁿ of such bying-
ing vp: some after they be come to sadder
age, haue such childish & tender stomacks,
that they can not abide to heare any thing
of wiselome or sadnes, but delight alto-
gether in books of newish fables, which nei-
ther be true, nor likely. Therefore mo-
thers shal haue ready at hand plesant his-
tories & honest tales, of the commendation
of vertue and rebukings of vice. And let
the child heare those first: and when it can
not yet tell what is good & what is bad, it
shal begin to loue vertue and hate vice: &
so grow vp and war with those opinions:
and shall goe about to bee like vnto them,
whom

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Whom he hath heard his mother commend
and unlike vnto those, whom she hath dis-
praised. The mother shall rehearse vnto
them the lauds of vertue, & the dispraise
of vice, and repeat often times, to bring
them into the childrens remembraunce.
I would shee should haue some holy say-
ings and preceptes of liuing commonlie
in vse, which heard diuers times, shall at
the last abide in the childrens remem-
braunce, though they giue no heede vnto
them. For children runne vnto their Mo-
ther, & ask her aduise in all chinges: they
enquire euery thinge of her: whatsoeuer
she answereth, they beleue and regard
and take it euen for the Gospel. O mo-
thers what an occasion be you vnto your
children, to make them whether you wil,
good or bad: Then should right and good
opinions, & the pure faith of Christ Iesus
bee powred into their mindes, to despise
riches, power, honor, pompe, nobilitie &
beauty, and to reckon them for vaine and
foolish things: but iustice, deuotion, bold-
nes, continence, cunning, meeknes, mercy
and charitie with mankind, to reckon
these things goodly, and worthy to be re-
garded

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garded and vsed, & to count them the true
 and sure goods. Neither to haue in ho-
 nor such men, in whom those things bee,
 that wee spake of before: but in those
 that follow. What soeuer shal be spoken
 of any man, or done wisely, wittily, or ho-
 nestly, let her praise it vnto them. And
 what soeuer any man hath done lewdly,
 subtilly, falsly, shamefully, wickedly, vn-
 grationously, reuoke that soze. When shee
 embraceth her child & kisseth it, and will
 pray it Gods blessing, let hir not pray of
 this fashion: God make thee richer than
 euer was Cressus or Crassus: God make
 thee more honorable than euer was Po-
 peius or Caesar: God make thee more
 fortunate than euer was Augustus. But
 let her pray on this fashion: Christ giue
 thee grace to be good & continent, and to
 despise fortune of the world, to bee vertu-
 ous & follow his steps, to do after S. Paul
 & make thee more iust than euer was Ca-
 to, holier than Socrates or Seneck, more
 rōning than Plato or Aristotle, or more
 eloquent than Demosthenes or Tullius.
 These let her reckō for great things & to
 be desired. These let hir seeke & wish for
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that would pray for good things. Let the mother neuer laugh at any word or deede of the childe, doone lewdly, shamefully, naughtily, wantonly, or piously, nor kisse it therefore. For children will lightly vse themselves vnto such thinges, as they see be pleasant and delectable vnto their father and mother, and will not loue them after they bee come to mans or womans state. Therefore the mother shall correct the childe for such dooings: and lette it knowe, that it neyther doth well, nor shee is not content therewith. And agayne on the other side, let her embrace and kisse it, whensoever it dooth any thing that is a signe of goodnesse. The Stoicke Philosophers say, that there be certaine fiers or seeds, whether you will call them, bredde by nature in vs, of the same iustice, in the which that first Father of mankind was made by almightie God: that little fire, if it might increase in vs, it would bying vs vp vnto the perfection of vertue, and blessed lyuing. But it is drowned with corrupt opinions and iudgements. And when it beginneth to light and flame vp a little, it doth not onely lacke nourish-

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ment, but also is quenched with contrary
 blastes of winde. Fathers and mothers,
 nurles, schoolemasters, kinfolks, friends,
 acquaintaunce, and the comm on pople,
 which is a maister of great error, al these
 do what they can, to pluck vp those seeds
 of vertue by the roots, and to ouerwhelm
 that little fire, as soone as it beginneth to
 appeare. But all they regarde riches
 much, and giue honour vnto nobilitie, and
 reuerence vnto honour, and seeke for po-
 wer, and praise beautie, and worshoppe
 pompe, and followe pleasures. But they
 tread pouertie vnder feet, and mocke sim-
 ple minds. They suspect deuotion, & hate
 cunning: and all kinde of vertue they cal
 folly. And whensoever they pray for anie
 thing, they wish for those that I spake of
 before. But if any body once name these
 other things, they abhorre them as vn-
 lucky Signes. And therefore these lye
 vnder feete, and bee despised. Ne-
 ther any man applyeth him selfe vnto
 them: but those other things bee in re-
 garde and price: and al men runneth vnto
 them. For whereof I pray you com-
 meth this, that wee haue so manye
 Iewes

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Let two fellows and fooles, and so few good
and wise men: when that the good nature
of mankind is more inclined of it owne
selfe vnto vertue, than vnto vice. There-
fore a good wife shal withstand these cor-
rupted opinions, with other better, and
more meet for Christian folkes: and shall
nourish vp in her children that little fire,
that I spake of before: and water those
seedes with the drops of good teaching,
that the fire may rise vp vnto great light,
and the seedes vnto much and good coyne.
Let her not breake the strength both of
their bodies, their wits, and vertue, with
wanton & daintie byinging vp; I haue seen
very few men come to great proofe of ei-
ther learning, wit, or vertue, that had bin
daintily brought vp: nor can the bodies
come to their due strength, being feebled
with delicate keeping. And so when mo-
thers think they saue their children, they
lose them: & when they go about to keepe
them in health & strength, they foolishly
minish both the health and their life. Let
them loue their children wel, as conueni-
ent is, & spare not: for who would either
adnull or dispraise the law of nature? Or
what

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what a crueltie is it, not to loue them that thou hast borne: But yet let them haue their loue, leaſt the children take boldnes thereupon to doe what they liſt. For let not loue ſtoppe her to puniſh her children for their vices, & to ſtrength their bodyes and wits with ſad bringing vp: For you mothers be the cauſe of moſt part of ilnes among folkes: whereby you may ſee how much your children are beholding vnto you, which induce naughtie opinions into them with your folly: for you haue the bringing vp of them, and you allow their vntuſtines. And when they be going vnto high vertue, and abhor the riches of the worlde, and the pompe of the deuill: you with your weeping & ſharpe rebuking, call them backe againe into the deuils ſnares; becauſe you had rather ſee them riſh than good. Agrippina, mother vnto the Emperour Nero, when ſhe had asked ſouth-ſayers of her ſon, whether hee ſhould be Emperour: yea (ſaid they) but he ſhal kill his mother: let him kill her (ſaid ſhee) ſo that he may be Emperour. And ſo he both was Emperour, and killed her. But when it came to the point, Agrippina would not gladly

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gladly haue beene killed, and repented
that her sonne had the Empire. Finally,
you (through your cherishing) wil neither
lette them take labour to learne vertue,
and haue a pleasure to fill them full of vi-
ces and delicatenes. Therefore many of
you weepe and wayle (for I speake not of
all) and be well punished and worthily in
this life for your madnesse. When you bee
sorry for to see your children such as your
selues haue made them. For you be loued
of them againe, when they perceiue them-
selues vnbeloued of al other for your loue.
There is a certaine tale of a young man,
which when hee was leade to be put vnto
death, desired to speake with his mother:
and when she came, he layde his mouth to
her eare, and bit it off: and when the peo-
ple that were by rebuked him, calling him
not onely a theefe, but also cursed, for so
intreating his mother, hee answered a-
gayne: this is the rewarde for her brin-
ging vp. For if she, saide hee, had corrected
me for stealing my fellowes booke out
of the schoole, which was my first theft:
then had I not proceeded vnto these mis-
chieuous deedes: but shee cherished me,

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and killed me for my doing. Now where
 to shoulde I rehearse the madnes of those
 mothers, that loue better those childezen,
 that be foule, crooked, lewde, dullardes,
 sluggards, drunckards, vnruly & foolish,
 then those, that be faire, vpright, cunning,
 quickwitted, ingentive, sober, treatable,
 quiet and wise. Whether is this an er-
 rour of folkes minds, or a punishment of
 God, deserued for their sinnes, to make
 them to loue such things, as be worthy of
 loue Dumb beasts cherrish euery the sal-
 rest of their whelps, or birds, as lightly it
 is a signe of good prooffe in them, when
 the dammes make much of them. Also
 hunters knowe that that shall be the best
 dog, which the dam is most busie aboute, &
 for whom she careth the most, and carieth
 first into her litter. But in mankind that
 is the most vile and the least worth, that
 the Mother loueth most tenderly. If
 you will be loued indeed of your childezen,
 & specially in that age, when they know
 what is true & holy loue, then make them
 not to loue you ouer muche, when they
 knowe not yet what loue is: but set more
 by a spiced cake, a honey combe, or a peece
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a Christian woman.

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of sugar, than by both father and mother.
No mother loued her childe better than
mine did me: nor any childe did euer lesse
perceiue himselve loued of his mother than
I. She neuer lightly laughed vpon mee,
she neuer cockered me: and yet when I
had bin three or four daies out of hir house
shee wist not where, shee was almost sore
sicke: & when I was come home, I could
not perceiue that euer shee longed for me.
Therefore was there no body that I did
more flee, or was more loth to come nigh,
than my mother, when I was a child; but
after I came to young mans estate, there
was no body whome I delighted more to
haue in sight: whose memory now I haue
in reuerence, and as oft as shee cometh
to my remembrance, I embrace hir with-
in my mind and thought, when I cannot
with my body. I had a friend at Paris, a
very well learned man, which amongst
other great benefites of God, reckoned
this for one: that his mother was deade,
that cherished him so wondrously: which
(saide hee) if shee had liued, I had neuer
come to Paris to learne: but had sit still
at home all my life, among dicing, drabs,

The Instruction of

delicates and pleasures as I begun. How could this man loue his mother, that was so glad of her death? But a wise mother shall not wish for pleasures vnto her child but vertue: nor for riches, but for cunning and good fame: and rather for an honest death, than for an vncomely life. The women of Lacedemon had rather their sons should die honestly for the defence of their country, than flee to saue their liues. And we reade in Histories, that many of them haue killed with their owne handes their sonnes, that were cowards and bastards, pronouncing these words.

That was neuer my sonne,
Nor borne in Lacedemon.

Sophia, which had three goodly daughters, named them with three names of vertue; Hope, Faith and Charitie, & was very glad to see them all die for the honour of Christ, and buried them her owne selfe, not farre from Rome, in the time of Hadrian the Emperour. Let not the mothers be so diligent in teaching their children craftes to get goodes by, as to make them vertuous. Nor shall bid them take example of suche as haue gathered much
goodes

a Christian woman.

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goods in short space, but rather of such as
haue come vnto great vertue and good-
nes. The people of Megara is dispraised,
and not without a cause, for teaching their
chilozen niggardship and couetousnesse:
and in stead of honest chilozen, made them
sparing bond-men. Wherefore they cau-
sed such thinges as we see chaunceth now
adayes, that with bidding them so oft seek
for goods, get goods, increase their goods,
and gather goodes by all meanes, they
caused theyr chilozen to do mischiefe and
vngratious deedes. The which fault is
a great parte in the fathers and mothers,
which bee counsellors, causers, and set-
ters vpon, and as good reason was, when
the chilozen could finde none other wayes
to come by riches, they robbed theyr fa-
thers and mothers. And if they sawe that
all was so well and closely layde vp, that
they could not come by it, then began they
to hate theyr fathers and mothers, and
wish for theyr deathes, and seeke meanes
to ridde them away. And it is playnely
knowne, that many haue poisoned theyr
fathers and mothers, because they did
thinke it too long, to tarrie till they dyen
for

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for age. Often times they rebuke their fathers & mothers of their owne vices, as though they had learned them by their example or negligence. For the vnchristie pong man, which had an vnchristie father, *u* said on this fashion: I will impute mine vnchristies vnto my father. For I was *u* not brought vp with sad demeanour, neyther vnder the law of a well ordered house, which might haue instructed my manners better, and plucked me from those vices, that mine age was inclined to: but when that first age of children ought to bee hol-
 den vnder, and kept in by sadde ordering, least it fall to vice, through ouer much libertie, from which it wil be hard to pluck them againe: and as the wise man coun-
 selleth, neuer haue the rodde off the boies backe: specially the daughters should be handled without any cherishing. For cherishing marreth the sonnes, but it vtterly destroyeth the daughters. And men bee made worse with ouer much libertie, but the women be made vngentious: for they bee so set vpon pleasures and fantasies, that except they be well bydded and kept vnder, they runne headlong into a thou-
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and mischiefes. Nowe how the daughters ought to be brought vp, I haue shewed in the Booke afore.

It followeth now that the mother doe read it, both because ther be many things pertaining vnto married women, and because it is the mothers duety to see that her daughters doe that wee teach there. And when the mothers haue prouided as well as they can by wordes, that no foule, vncomely, or vncleanly, or lecherdous, or vngracious thing abide within the childs minde, then shall they prouide most of all, both by example and deedes, that the child see nothing, which cannot be counterfeited and followed without shame. For as I saide before, the age is euen almost like to an Ape, which doth nothing of it selfe, but all by counterfeiting of others. And though the Fathers and Mothers by theyr authoritie and loue, and also commaundement, put the yll examples of other folkes out of the childrens mindes, yet they cannot rebuke that they do themselves: or though they would rebuke it, yet will not children bee so much moued with that which they heare, as with that

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that, that they see. Wherefore the Poet
Juuenal saith full well, that the examples
of Fathers and Mothers may doe more,
than a great deale of warning and teach-
ing, of a great sort of maisters: for they
shall do them more hurt by the example of
one ill deede, than they haue done them
good by much holy counsailling. And ther-
fore the aforesaid Poet counsellith wise-
ly in the 14 Satyre on this manner.

Let nothing that is filthy to speake or to see,
Come neere those doores wherein children be,
Away with songs and bandes, wenches light,
And scoffing iuels, that walken all night.
Thou shouldst giue children great reuerence,
If thou go about any inconuenience.
Nor set at light a childees yeeres and age,
But when thou fallest into outrage:
Yet for thy little childe which is in sight,
Refraine that soule ayt with all thy might.

Celius Plinius displayeth Nymidia
Quedrantilla, because she kept and cheri-
shed players and iesters, more than was
couenient for a noble woman. Notwith-
standing he commendeth the old womans
wisdome in this point, because wee would
not suffer her nephew Quadratus to look
vpon her plaiers, neither within hir house

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in the common playing place. And
whensoeuer she would heare them, or was
about to take her pastime in playing at
the Chesse, she vled to commaund his Ne-
phew to goe his way and study his booke.
The same aforesaid Plinius, giueth great
thanks by a Letter to Hispula his wifes
Aunt, because shee had brought vp and in-
structed his Wife with good learning,
which neuer sawe any thing in her Aunces
house, but honest and vertuous: and no
doubt, much more diligence ought to bee
giuen about the Daughters, that nothing
blot their demurenes, chastitie, or sadnes,
because these thinges bee required more
perfect in a woman, than a man. And the
Females in all kindes of Beastes doe fol-
lowe example most wittily, and euermore
readily and more perfectly the vices,
which thing the male doth also. Where-
fore shee will lightly doe that, which shee
seeth her mother do, or any other woman
that she seeth regarded of folkes. Neither
can shee refraine her selfe, if shee haue
their example for authoritie. Wherefore
in such countreyes where the noble & gen-
tlewomen bee bad, there bee but fewe of
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the low degree & comminalltie good. And then they that bee brought vp of ill women, be not lightly any other themselves. **Y**et albeit the daughter resemblerth not so much her mother, as hir y^e hath brought and nourished her vp. **W**herfore many bastards which haue bin brought vp with their grandmothers on the fathers side, being a vertuous woman, haue gone out of their mothers kinde, and followed the life & holines of their grandmothers, that nourished them. Cato the elder, banished Caius Manlius out of the senate house, because he killed his own wife, his daughter being by. For that ignorant age vnderstandeth not, wherfore euery thing is done, but it will represent the same acts, as a glasse representeth the fashions of vnderdies, set afore it, but not in the same condition. **W**hich thinge the most wise and holy man Eleazar vnderstanding, when he was commaunded by the statute of King Antiochus, to eate swines flesh, & refused it, and was counseled by pagans that were his freendes, at lest wise to make countenance, as though he did eat it, that he might vnder that color escape, as though he

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he had obeyed the Kinges will, hee made
answere that hee had rather die, than doe
any thing that might giue ill example to
yong folks, and speake vnto them in these
wordes. For it is not comenient nor be-
comming for mine age, to vse any simu-
lation, that yong men may suspect Eica-
zar, which now is past fcurscore and ten
yeares of age, is turned vnto the life of a-
liens & infidels: and so they by the means
of my simulation, and for a little space of
this corruptible life, shal be decciued, and
by that meanes shall I get a shame and
curse vnto mine olde age. For though I
escape the punishment of men at this in-
stant: yet shall I not escape the hands of
almightie God, neither quicke nor deade,
Therefore I will do as becommeth my
age, die boldly, and leaue an example of
noble stomacke vnto yong men, when I
shall take an honest death with a readie
and bold mind, for the most holy and ver-
tuous lawes. Assoone as this was said, he
was straight carried vnto execution, and
they that led him, which were more fauor-
able to him before, were then displeased
for the words that hee had spoken, which
they

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they thought that he had said of presumption, but when hee was nigh beaten to death, hee cried out and sayde, Lord thou that hast holy knowledge, thou knowest plainly, that when I might haue bin deliuered from death, yet I suffer harde paines of my body: & suffer them gladly with all my heart, for dread of thee. And so he departed away, leauing a memorial of his death, for an example of vertue & boldnes, not only vnto youngmen, but vnto all his nation. Therefore the sons should bee enformed and taught with example of their father. Neither there ought any thing to be shewed vnto them that may be turned lightly vnto vice, lest they turne it more lightely, both by the reason of their own ignorance, & inclined vnto the worst. Our Lord punished Hely the iudge & bishop of Isracell, not because he gaue an il example of his sons Ophay and Phinces, but because he did not punish his ill and vngratious sonnes, therefore hee perished with a fall out of his chaire, and the heritage of his benefice was given away to another kindred. Now howe much more greuous vengeance will

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It ill be take vppon such fathers, as teach
their childzen either by counsaile, or by
their example, to liue vngrationously. / And
seeing that the punishment of the sonnes
which were adulterers, redounded vnto
the father, because hee did not prohibie
them, as much as lay in him: what shal he
doe to such Fathers, that excite & moue
their childzen vnto lechery, pleasure, and
vngrationous actes, eyther with wordes or
els with deeds? And on the other side, of
the woman that accustoms her childzen
vnto vertue. The maister of the Pagans
S. Paull, speaketh in this manner: The
woma hath gone out of the way by trans-
gression, how bee it she shall bee saued by
bringing forth of childzen, if she continue
in faith, charity, & holinesse with chastity

Of twise married women,
and Stepmothers.

The twelfth Chapter

Such as marry againe, after the death
of their first husbandes, beside all that
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The Instruction of

wee haue witten heere before, must bee warned this thing, to take heede, least they displease theyr Husbandes, which they haue with ouer much rehearsing of their first Husbandes. The condition of the world is such, that euer folkes reckon thinges past, better than thinges that be present: the cause why is, because no felicitie is so greate, but it hath much displeasure and bitternesse mingled with it, which so long as it is presente, greueth vs soze: but when it is once gone, it leaueth no great feeling of it selfe behinde it: and for that cause wee seeme the lesse troubled with sorowes past, than with sorowes present. Also age runneth on a pace, which may every day worke than other suffer displeasure, and is more feeble to sustaine the casualties chauncing.

Moreover, the remembraunce of the further and more lustie age, & as it were, a comparison of it with the more painfull age, causeth great wearinesse of the present state, and longing for that which is past. But Salomon would not haue such thoughtes to come into the minde of a wise man, for to reckon the yeares past better

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better than the yeares present. Neither
a wise woman ought to count or reckon
her Husband which is deade, better than
hee whome shee hath aliue. For they bee
oft deceiued in this point, because, if any
thing doe dislike them in their Husband
whom they haue, then cal they to remem-
brance onely such poyntes as pleased
them in their first Husbannes. And that
thing they do the more spitefully, if their
present Husband discontent theyr minde
in those thinges, wherein their first Hus-
bannes did them pleasure, then without
all consideration of other thinges, they
compare their husbannes together onely
in that: and thereupon riseth paine, whi-
ning, and troublous wordes, againe their
husbannes. And whilest they bewaile and
complayne the misse of theyr deade Hus-
band, they keepe no other. As for stepmo-
thers, they haue an ill name, as malici-
ous toward their husbannes children: of
the which thing there be many examples
in memorie. Therefore Women must be
warned oft to rule their owne affecti-
ons and fantasies of mynde: for thereof
commeth the fountayne and beginning

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of al both yll and good. And if thou suffer
thy braydes to rule thee, they will bringe
vpon thee a great number of troubles and
miseries, which afterwarde thou shalt
not lightly shake of. But if thou rule the
then shalt thou liue holy and fortunately.
And that thing thou shalt obtaine, if thou
wilt study diligently, whiles thy mind is
at rest and quietnes, how thou maiest be-
haue thy selfe, when causes of motion and
trouble come vpon thee. Therefore step-
mothers be not rough and vnrasonable,
sauiug such, whose passions and braydes
of minde plaiceth the tyrants ouer them:
and they do not rule their braydes, but
follow and serue them. For she that is led
with descretion, reason and consideration,
shall reckon her selfe and her husbände
all one. And therefore shee shall count
both his children and hers common to
them both. For if that frendship make all
things commō among friends, insomuch
that many haue loued and fauored their
friends children as their own how much
more aboundantely and perfectly ought
wedlocke to cause the same, which is the
highest degree, not only of al friendships,
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but also of all bloud and kintred. **Where-**
 uer, she ought to haue compassion of their
 tender and weake age, in remembraunce
 of her owne. For if shee haue children,
 shee shall loue others too, remembryng
 that the chaunce of the worlde is indiffe-
 rent, and that her children shall find such
 fauour of other folkes, whether she die or
 liue, as shee hath shewed to other folkes,
 children. And indeede a good woman wil
 be vnto her husbands children that, which
 she may heare them call her so oft, that is
 mother. For what woman is so farre out
 of all humanity and gentilitie, that will
 not bee moued and mitigated with this
 worde mother, of whom soeuer it is sayd:
 And specially of children, which can not
 flatter, but speake so euen with their sto-
 macke, like as they would their owne mo-
 ther, of whome they were borne: Howe
 sweete is the name of friendship: Howe
 many displeasures and hatreds doth it
 put away: Thā, how much more effectua-
 l ought the name of mother to be, which
 is full of incredible charitie: Thou most
 trefull woman, dost thou not mollifie,
 whē thou hearest thy self named mother:

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Thou art more outrageous than any wild
 beast, if that name wil not stirre thee. For
 there is no beast so outrageous and cruel,
 but if another yong of it owne kind sawn
 bypon it, it will bee by and by milde vnto
 it. And thy Husbandes childzen cannot
 make thee gentle and milde with sweete
 wordes. Thou art called mother, & shew-
 est thy selke an enemye. Thou many times
 gatherest hate without cause, and vbest it
 bypon that weake and innocent age. And
 when it were conuenient, that all Chri-
 stian men should bee as bryethren to thee
 in beneuolence and charitie, thou hatest
 those that bee conioyned vnto thee in
 house and blood, and that bee Bryethren
 vnto thy childzen. It is maruaile, that
 the soule of the mother dooth not pur-
 sue thee, bere and trouble thee. Doe you
 vnderstande, you step-mothers that bee
 such, that your vnguly ire and hate com-
 meth but of the dreames of your owne fol-
 lie. For why do not stepfathers hate their
 wiues childzen in like manner? For there
 is no stepfather, but he loueth his wiues
 sonne as well as his owne. I haue reade
 of many step-fathers, that haue giuen the
 inher-

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 inheritance of realmes vnto their wittes
 sonnes, even as they had been their owne,
 as Augustus lefte the Empire of Rome
 vnto Tiberius; and Claudius vnto Nero;
 and yet had Augustus childzens children
 and children of them againe: and Claudi-
 us had a sonne. Which thing also they
 did not for lacke of knowledge that they
 were not their owne sonnes, but because
 they perceiued in reason & consideration
 that there was no cause of hate betweene
 step-fathers and step-sonnes, except their
 owne condition did cause it. For what of-
 fence hath step-sons made vnto their step-
 fathers, except they haue offended them,
 because they were not their own sons. As
 for that thing lay in Gods hands, and not
 in mans power. Yea but some would say,
 that step-fathers doe not play and trifle
 with their step-sonnes, as they mothers
 would. To make aunswere thereto, by
 that argument their naturall fathers do
 not loue them. But whereto should I say
 any thing of the step-fathers loue, when
 there bee some mothers so mad, that they
 ween their husbands loue not their owne
 naturall children, because they do not trifle

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and foole with them al the day and al the night still, as them selues doth. Man cannot doe as the woman can. For that same strong stomacke of man can holde and couer loue well ynough, and ruleth it, and doth not obey it. But you step-mothers, why doe not you euer kisse, combe, and pike your step-children as you doe your owne: there is so great darknessee of my-
 sty fantasies in your minds, that what so euer you loue, you think euery body should loue the same, & that no man loueth that inough: & whatsoeuer that you hate, you think is worthy to be hated of euery man, & that euery bodie loueth that too much. And some there be, which when they hate their step-sonnes deadly, yet they sweare they loue them: which be mad, and if they beleue, that any man will beleue them. And yet they be moze mad, if they weene to deceiue God. Doest thou looke after, that Christ should heare thee, when thou callest him father, when thou wishest away w
 from the step-children, calling thee mother: S. Iohn y Apostle doth not beleue that any such doth loue y inuisible God, y hateth y his brother whom he looketh vpon.
 How

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How shee shall behaue her selfe with
her kinsfolks and Alliance.

The thirteenth Chapter.

The great learned man Nigidius Fi-
gulus sayth, the deriuation and sig-
nification of sister, is as though I would
say, seperate and going aside into another
house & kindred.) Which thing seeing it is
so, the woman that is married shal begin to
bee more seruiceable vnto her Alliance,
than to her kinsfolkes, and so it is conue-
nient for many causes. First, because shee
is as it were grafted and planted into that
kinne, vnto which she shal beare children,
and the which she shall multiply with her
teeming. Secondly, because shee hath the
beneuolence and loue of her owne kins-
folks already. Therefore shee must seeke
for the loue of her Alliance afterwarde.
Thirdly, that her children may haue the
more loue of their fathers kindred, when
they shall bee holpen not onely with the
beneuolence of their father, but also of
their mother. And in thort conclusion; it
shall

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Shall bee cause of many pleasures, if thou
 be loued of thine Alliance , and many dis-
 pleasures if thou bee hated. And this was
 the thing that those men looked after,
 which shifted marriage out of kintred into
 other folks, that loue & friendship among
 people might spread the broader. There-
 fore it is conuenient, diligently to get the
 loue of thine Alliance , or if thou haue it
 alredy, to keepe and hold it. It is said, that
 mothers in lawes beare a stepmothers
 hate vnto their daughters in lawes: And
 again, daughters in lawes beare no great
 loue and charitie toward their mothers in
 lawes. Therefore Terence after the com-
 mon custome and opinion of people sayth:
 All mother in lawes hate their daughters
 in lawes. And there was a merry woman,
 which when shee saw her mother in lawes
 Image made in Sugar, shee sayde it was
 bitter. Plutarke, and Saint Ierome ta-
 king of his authoritie, where he writeth a-
 gainst Iouinian, telleth, that it was an old
 custome in Leptis, a City of Affricke, that
 a new married wife, on the next day after
 her marriage, shoulde come vnto her mo-
 ther in lawe , and pray her to lende her a
 pottle:



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potte: and shee should say shee had none, to
the intent that the yong wife might know
by and by after her marriage the stepmo-
therly hate of her mother in lawe, and bee
lesse grieved afterwards, if any thing be-
chaunced that shee would not. But when
I consider the cause of this enmitie, mee
thinks both their enuies very foolish. For
the man standeth as it were in the middell
betweene his mother and his wife: and so
either of them hateth other, as an expul-
ser of her selfe. The mother is discontent,
that all her sonnes loue should bee turned
vnto her daughter in lawe: and the wife
can not suffer any to be loued but her self.
And thereof riseth hate, enuile, and bray-
ling, as is were betweene two Dogs, if a
man strike and cherrish the one, the other
being by.

Pythagoras Schollers in old time, and
those that were of his sect, did not reckon
friendship minished, the more that come
vnto it, but to bee the more increased and
strengthened: so the mother ought not to
thinke her selfe a mother euer the lesse, if
her sonne marrie a wife: nor the wife
ought to count her selfe a wife the lesse,

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if she haue a mother in lawe : but rather
 either of them ought to reconcile the man
 vnto the other, if any discorde chaunce be
 tween them. Thou foolish mother in law,
 wouldest thou not haue thy sonne to loue
 his wife, which is a companion and friend
 inseperable? Couldst thou haue suffered
 not to haue beene loued of thine own hus-
 band? What greater miserie canst thou
 wish to thy sonne, than for to dwell with
 his wife in displeasure? And thou foolish
 daughter in lawe, wouldst not thou haue
 thy husband to loue his mother? Doest
 not thou loue thy mother? Thou shalt be
 loued of thy husband as his fellowe, and
 deare mate: and thy husband shall loue
 his mother, as vnto whome he is bound,
 for his life, his nourishing, and his bring-
 ing vp, and therefore he oweth great loue
 and kinndnes. The daughter in law, know-
 ing that her husband and shee is all one,
 shall reckon her husbandes mother her
 owne, and shall loue her and reuerence
 her no lesse than her naturall mother,
 but be moze seviceable vnto her, that she
 may bind her the moze to loue her. Shee
 shall not be displeased, if hir husband loue
 his

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his mother, but rather (if she bee a good
and a vertuous woman) if she see him not
behaue himselfe vnto his mother accor-
dingly, she shall exhort him and desire him
to behaue himselfe as a sonne ought vnto
his mother. There is no mother in lawe
so out of reason, but she will be the better
content, if she know her daughter in law
chast, and louing to her husband. Agrip-
pina daughter vnto Augustus the Empe-
rour by his Daughter Iulia, which was
married vnto Germanicus, nephew vnto
Lauia the Emperesse, by her sonne Dru-
sus, shee was hated of Lauia, both as a
daughter in lawe, and as a step daughter,
and was of her owne nature both sharpe
and shrewd inough: but she was so chaste
of body, and so louing vnto her husbände,
that with those two vertues shee altered
the fierce mind of her mother in law La-
uia and turned it to good. The daughters
in law ought to nourish and sustaine theyr
mothers in lawe in their necessitie, none
otherwise, than if they were theyr owne
mothers. Ruth a Moabite boyne, left her
Countrey and all her kinne, for her Mo-
ther in law, because she would not leave
her

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the olde miserable woman in sorow and
heauines. Therefore shee both comforted
her with words, and nourished and found
her with her labour, and in all condicions
fulfilled the roome of a daughter: neither
that same great charity of Ruth lacked
rewards; for by the counsell and helpe of
her mother in law shee gat Booz vnto her
husband, a great rich man and bare liay
the Prophet, & was grandmother to king
David, of whose stocke our Lorde Christ
was borne.

How shee shall liue with her sonne or
her daughter married, and how
with her sonne in law and
daughter in law.

The fourteenth Chapter.

As it is conuenient for the wife to ap-
ply her selfe vnto her husbands discre-
tion and will in other things: so when any
of her children shall bee married, and that
both Aristotle in the second booke of hous-
keeping, teacheth, and reason biddeth, that
the whole authoritie ouer the children
should be giuen to the fathers. So by the
lawes

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latus of Rome, children were not vnder
mothers rule, but y^e fathers: & that so long
as he liued, though they were married, & of
great age, except they were at their owne
liberty. Now how great power ought fa-
thers to haue ouer their children: When
God would that Ioseph should haue some
authoritie ouer Christ: The Angell of
our Lord what time he shewd vnto Ioseph
in his dreame, that that, which was in the
wombe of Mary, was not conceived by
mans generation, but by the power and
worke of the holy Ghost: She shall, saide
he, beare a sonne, & thou shalt call his
name Iesus. He said not, shee shall beare
thee a son, as the vse is to say to the own
fathers. For women beare children vn-
to their husbands: and yet hee said, thou
shalt call him. Whereby he signified the
power and authoritie of him, which was
his father apparant, when he had said vn-
to the virgin, his name shall be called Ie-
sus. A wise woman shall not pursue her
daughter in law, nor think that she win-
neth loue with hatting her, neither of her
nor of her sonne. If she loue her, and giue
her good counsell, & teach her: and if shee

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doe afore her such thinges as may be ex-
ample to hir Daughter in lawe, both of
chastitie and sobernes: and if she make no
discoyd betweene the married couples, but
if any chaunce betweene them by reason
of other, auoid it, & reconcile them againe
with all her might: finally, if she beare a
motherly affection toward her daughter
in lawe, shee shall lightly bring to passe,
that both her sonne shall be more bounde
vnto her, and shall obtaine great loue and
reuerence of her daughter in lawe. For
how much more shal he loue her, of whom
he hath been borne, and by whom he hath
his wife, both more chaste and more sober,
and better agreeing with him, whereby
he shall bee bound vnto her, not onely for
that benefite, that she is his mother, but
also because she hath beene the instructor
of his Wife, and causer of a great parte
of his felicitie: And the daughter in law
on her part shall beare none other minde,
vnto her mother in lawe, than if she were
her owne mother, by whome shee hath
both gotten more knowledge, & is made
better, and hath her Husband more plea-
saunt and louing vnto her. And in a sharp

a Christian woman.

and a rigorous mother in law all thinges
chaunceth contrary. As for the daughter
that is married, the mother shall not de-
sire to haue so much her owne, as when
she was a maye; but remember that then
she is thifted into another house and kind-
red, to increase that stocke: but shee may
counsell her that that is good, or put her
in remembrance when she is married, of
such counsels as shee gaue her when shee
was unmarried: but she shall not meddle
with her in such pointes, as shee thinketh
shall displease her sonne in law. She shall
not leade her to Churches, nor bying her
home, nor speake to her, if she thinke it be
against her sonne in lawes will. Neither
let any foolish woman say to mee on this
manner: What, may I not speake to my
owne daughter? Shee is thy daughter in
deede, but now she is not thy woman. For
whatsoeuer right thou hadst to her, thou
hast giuen it ouer vnto thy sonne in law.
Therefore if thou louest thy Daughter,
and wouldest see her happy, that is to say,
liue in concord with her husband, exhort
her alway, and giue her counsaile to obey
her husband in euerie point, nor let her

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once speake with thee without hee will
giue her leaue. For whosoever wil haue
more libertie with a mans wife, than the
husband will suffer, is an adulterer. And
whosoener toucheth any thing of another
mans against the owners wil, is a cheefe.
She shall loue her sonne in lawe, none o-
therwise than her owne sonne: but yet
shee shall reuerence him more than her
owne sonne. For a woman ought not to
thinke that she may be as homely ouer his
sonne in law, as her owne sonne: but shee
shall desire his welfare as much as her
owne sonne, and giue him as good coun-
saile and exhortation: but yet in suche
manner, that she may seeme rather to ex-
hort and require him, than bid and com-
maund him.

Of a Wife well worne in age. Chap. 15.

A Wife well shot in age, shall doe as
Philosophers saye the Birde of E-
gypt doth, which when it is olde, purgeth
all the filthy humoys of his body with spi-
ces of Araby, & sendeth forth of his mouth
a wonderfull sweet breath: so a woman
when

a Christian woman.

When she is past the pleasure of her body,
and hath done with bearing and bringing
up of children, then shall shee saue and
breathe all heavenly, shee shall neither say
nor do any thing that is not full of holines
& that may be example for yonger folkes
to take heede of. Then as Gorgias the
Rhetoritian saith, her name shall begin
to spring and be knowne, when her per-
son is vnknowne, then her life holily pas-
sed before, shall begin to appeare: then
indeed a vertuous woman shall rule her
husband by obeyfance, and bring to passe
that her husband shall haue her in great
authoritie, which aforesayd haue lyued
euer vnder her Husbands rule. Archi-
pa wife vnto Themistocles, by diligent
obedience vnto her Husband, obtained of
him such loue, that hee agayne, when he
was the most wise and most noble man,
yet followed her his owne mind almost
in euery thing: and thereof came this
fashion of Argument, which in boordes
was common among the Grecks: what-
soeuer this child will, they meant Theo-
phantus Themistocles son, who the mo-
ther loued tenderly, she argued they thus,

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 whatsoeuer this childe will, the mother
 will: and whatsoeuer the mother will,
 Themistocles will: & whatsoeuer The-
 mistocles will, all the Citie of Athens
 will: and whatsoeuer the Citie of Athens
 will, all Greece will. Our Lord commaun-
 ded Abraham to take herbe vnto Saraes
 woordes, because she was aged, and past the
 lust of the body. Therefore shee would
 not counsel him any childish thing, or that
 he need to be ashamed of, by reason of her
 wanton body. Therefore when a Wiffe
 commeth to this estate, and all her chil-
 dren married, & her selfe rid out of wo[r]th-
 ly busines, then let her look to the ground
 with her body, peelding it to the ground,
 but with her minde beholde the heauen,
 whither her minde should flie, and lift vp
 all her senses, her thought, and all her
 minde vnto God, and prepare and applie
 her selfe wholly to her journey, nor thinke
 nothing, but that pertaineth to her jour-
 ney which draweth toward. But let her
 be wise, least in stead of holines, she fall in
 superstition, by reason of ignorance: Let
 her bee much in holy wo[r]kes: how be it
 yet, trust more vpon the mercie and good-
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A Christian woman.

Trust of God, nor trust not on her selfe, as
though by reason of her works she might
come thither, as she intendeth, rather than
by the benefite and gift of God. And whi-
lest her hart is lustier than her body, leaue
some of her bodily labor, and labor more
with her minde. Let her pray more and
more intenciuely: let her thinke often of
God, and more seruenely, fast lesse, & wea-
rie her selfe lesse with walking about vn-
to Churches. It is no need to minish her
aged body, and forsake his nourishing. Let
her doe good vnto other, by giuing them
good counsell. Let her do them good also
with example of her life, of which

commoditie a great part

shall returne vnto
her selfe,

Heere endeth the second

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The third Booke of the

Instruction of a Christian

Woman.

Of the mourning of Widowes.

Chap. I.



A Good woman, when her husband is dead, ought to know, that shee hath the greatest losse and damage that can bechaunce her in the world, and that there is taken from her the hart of mutuall & tender loue toward her: and that shee hath lost not onely the one halfe of her owne life (as learned men were wont to say, when they had lost them who they loued dearely) but her selfe also to be taken from her selfe altogether and perished. Of this cause may come honest weeping, sorowe and mourning, with good occasson, and wailing not to blame. It is the greatest token that can be of an hard heart and an vncast minde, a woman

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not to weep for the death of her husband. Howbeit there be two kinds of women, which in mourning for their husbands, in contrary wayes doe both amisse: that is, both they that mourne too much, & those that mourne too little, I haue seen some women no more moued with the death of their husbands, than if it had bene but one of light acquaintance that had died: which was an euident signe of cold loue vnto their husbands. Which thing is so foule, that none can bee more abominable, nor more cursed. And if a man aske the, why they do so rebuke them, they answer againe, the nature of the countrey so requirerh. And the same excuses laye they for them, that vse to put the cause of their vices in some planet, or qualities of the aire, or earth where they dwell. But the nature of the cuntry is cause of no vices. For then the country ought to be punished, and not the offenders. We take no vice of the heauen or the aire, but of our own maners; for vnder euery sky is both good liuing & ill. Nor ther is no country so wretched in the world, y^e hath not some good people therein: nor none so good, but

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it hath some naught. I haue said heere a
foze, that I haue seene some, nothing mo-
ued with the death of their husbantes.
Likewise I haue seene some, that would
with a right good will haue quite theyr
husbants liues with their owne. There-
foze there is no reason why they shoulde
lay their fautes in the condition of the re-
gio. For in the cuntry that is called Gre-
cia, the aire is cold, and yet saith Pompo-
nius Mea, that the very women lack no
stomacke to die on the bodies of their hus-
bands and haue a speciall desire to be bu-
ryed with them. And because the custome
is there to marry many women vnto one
man, there is great struing among them,
who shall haue the praise therein, of them
that shall giue the iudgement. The victo-
rie is giuen to the most vertuous: and it is
a great pleasure to them that may obtain
it. Likewise great learned men wypte,
that women vse to do in Inde. Also in old
time the women of Almain, from whence
the Flaunders tooke their originall and
first beginning, married neuer but of
maids: and so made an end of all hope and
desire of mariage at once. For they tooke
one

a Christian woman.

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one husband, as one body and soule, & ne-
uer desired, nor thought of mariage after
him: as though they loued the matrimo-
nie it selfe, and not the husbands. Where-
by now thou maist see, that vertues and
manners be chaunged with aboundance,
riches and pleasures: and the euill fire of
riches quencheth the good fire of charity.
All the law of Christ soundeth none other
thing, but charitie, loue and heat. For our
Lorde saith: I am come to cast fire into
the earth, and goe about nothing so much
as to make it to burne. But when we com-
ple the rich deuill to poore Christ, and to
sober vertue, reuell and drunkenness: to
chast sadnes, dissolute and wanton plea-
sures: Paganisme and heathennesse, vnto
Christianitie: and the deuill to God: then
God disdaineth such fellowship, taketh
his gifts from vs, and leaueth vs the gifts
of the deuill. Notwithstanding, it may
so chance that there be in womens minds
such constancie and steadfastnes, that they
may comfort themselves: and though
they bee overcome and distressed, may by
wisdomes yet recouer again. That would
I greatly praise in a man, but in such a
traile

The Instruction of

fraile kinde, it is no good token to haue so
 passing great wisdome. I haue heard of
 great wise men, that haue taken very hea-
 uilye the death of but light friends, and
 weepe for them abundantly. Solon which
 made the lawes of the people of Athens,
 one of the 7 wise men, commanded his
 owne burial to be kept with weeping and
 wailing, that his friends might see how
 much they loued him. Also after that Lu-
 cretia was slaine in Rome, when Iunius
 Brutus which was reuenger of her death
 and rape, done by the kinges sonne, had
 driven the kinges out of Rome, & warre
 was made against the king: In the first
 setting together, this Brutus was killed,
 and the wiuers of the Citie mourned a rit.
 moneth the death of him, that had bin the
 defender of their chastity. And yet mour-
 ned they, but an other womans; husband,
 and because hee defended an other wo-
 mans chastitie. Then howe much more
 oughtest thou to mourne the death of him
 that is the defender of thine owne Cha-
 stitie, sauer and keeper of thy bodie, Fa-
 ther and cutour of thy children, wealth of
 thy house, houtholde, and thy goodes, pea
 and

a Christian woman.

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and more too, thy gouernour a Lord.
And thou wouldest weepe to see, if thou
shouldest not depart richer from him than
thou camest to him. But now the loy of
mony, taketh away all the griefe of thy
sorrowe. Thou wouldest weepe for his
death, if thou haddest loued him when he
was on liue. But now thou art not sorry
for his departing, whome thou settest no-
thing by, when thou haddest him. Also
many bee glad, that their husbands bee
gone, as who were rid out of pocke & bon-
dage, and they reioyse that they bee out of
dominion and bondage, and haue recou-
red their liberty: but they be of a foolish
opinion. For the ship is not at libertie,
that lacketh a gouernour, but rather de-
stitute: neither a childe that lacketh his
tutor, but rather wandring without or-
der and reason: Nor a woman, when her
husband is gone: for then shee is ~~single~~
(as she is called) a widowe, that is to say,
desart and desolate. Then she is indeede
toss at all aduentures, as a shippe, lack-
ing a Piloter, and is carried without
discretion and consideration, as a childe
when his ouer seer is out of the waye.
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The Instruction of

Here peradventure some would say, Hee was such a hus bande, that better were to be without him, than to haue him. But so would neuer good woman say, no: ill kept in. For if hee were of the beloued, as the lawes of God do cominand he should bee, that is to say, as hee were thy selfe: thou wouldest bee as soie that hee should die, as thy selfe. Unto an ill woman, except her husband let her haue her liberty to all vices that her minde lyeth to, hee is most intollerable. But vnto a good woman, no husband can bee so ill, but shee had leauer haue his life than his death. But what should I speake much of this matter? I haue shewed ynough in the booke afore, that shee is neither worthy the name of a good woman or a wise, that cannot loue her husband with all her hart as her selfe. O circumspect nature, or rather God, the most wise maister of all good maners. There is no kinde of vertue, but hee hath created som liuing thing, that vseth it for to reuehence and prouoke those that despise that vertue: as Bees by their craft reprocue the lewdnes of them, that can nothing do: And the faithfulness of Dogs,

dammeth

a Christian woman.

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danmeth the vntunefulle of false peoples
sheepe and nine fraudes and gilles with
their simplenes: Stocke-bones and Tur-
cles giue example of true & faithfull loue,
in marriage. For those birds, as Aristotle
saith, liue content with one male nor take
none other. The Turtle-dove, when her
male is dead, neither drinketh liquor, nor
sitteth on the greene tree, ne cometh a-
mong none of her fellows playng & spoz-
ring together. These chaste and holy loues
meaneth Salomon, when hee calleth his
spouse to him, saying: The voice of a Tur-
tle-dove is heard in our Realme: And co-
pareth his spouse sometimes to a Turtle,
sometime to a stock-bone. Also they y^e can
haue no mesure in their weeping & mour-
ning, be as far to blame on the other side.
For when they bee truly wounded with
the chaunce, they confound and fill all the
place full of crying, and teare their haire,
beate their breasts, & scratch their cheeks,
and knocke their heads to the walles, and
their bodies to the ground, and praye forth
long the tyme of their mourning, as in
Cicill, Asia, Greece, and Rome: insomuch,
that the Senate was faine to make
Statutes

The Instruction of

statutes and lawes, which was called the
 lawes of the twelve tables, for to mollifie
 and appease the mourning. And therefore
 the Apostle also, when he wrote to this peo-
 ple, was compelled to comfort them, say-
 ing: Brethren, I would you should have
 knowledge of those that sleepe, that ye
 be not sorie & pensiue, like other peo-
 ple that haue no faith. For if we beleue
 that Iesus is dead, & reuiued againe: so
 shall God likewise bring againe with
 him al that be dead by him. Now a wi-
 dowe, let her bewaile her husband, with
 hartie affection, and not cry out, nor bere
 her selfe with dashing of her handes,
 neither beating of her body: but let hir so
 mourne, that she remember sobernes and
 measure, that other may vnderstand her
 sorow, without her own boasting and ve-
 terance. And after that the first vynt of
 her sorowe is past & swaged, then let her
 begin to study for consolation. Now here
 wil I not bring forth precepts out of the
 long volumes of Philosophers. For my
 purpose is to instructe a Christian woman
 with Christs philosophie: in comparison
 of whome all mans wisdom is but folly.

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a Christian woman.

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My mind is to seek a remedie. Let vs remember the saying of the Apostle, that they which sleepe with Iesu, shall bee brought of God with Iesus againe. Wherefore we ought to be of good comforte. And she that is a wise woman, let her remember that all men are boine, & liue in this law and condition, to paye their duty vnto nature, as their creditor, when so euer she asketh it, of some sooner, of some later, how be it, all be coupled within the common lot and rate, to be boine, and liue, and die: but our soules be immortall, and this life is but a departing into another eternall life and blessed, to them that haue passed well & vertuously this temporall & transitorie life. The which thing the christian faith maketh easie enough, not by our desart and merite, but of his goodnes, the which with his death loosed vs from the bands of death: and death of this life is but as a sayling out of the sea into the haven. They that die, go afoze, & we shal soone come after: & when we be departed & loosed out of this body, we shal lead our life in heauen vnto that time, that every man shal receiue his owne bodie againe:
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The Instruction of

Howbeit not so cumbersome and heauie as it is nowie, but lightly couered and arrayed: with it we shall haue blessed and euerm-lasting life. This is the true and Christi-an consolation, when they that bee aliue thinke and trust, that their friends which are deade, be not sepe- rate from them, but onely sent before into the place, where in short place after they shall meet together full merrily, if they wil do their diligence that they may by the exercise of vertues come thither as they beleue that they be gone. These things ought Christian Ministers to shewe and tell vnto young wy-dowes, and comfort their heauie mindes with these consolations, and not (as many doe) drinke to them in the funerall feast, and bid them to be of good cheare, saying, that they shall not lacke a new husbando, and that hee is provided of one for her already, and such other thinges as they call out at bankets and feastes, when they bee well wet with drinke.

Of the burying of her husband.

Chap. 2.

ALso among other thinges that wee ble after the example of the Pa-gans,

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a Christian Woman

gates, this is one to keepe the burial with
great solemnitie. For the Pagans and
gentiles beleue, that if the body were
vnburied, the soule should haue great
paine in hell, and that the roialtie & ceri-
monies of burying should bee an honour
both to them and their successours. Not
withstanding, there were some of them,
that counted these but fantasies & vani-
ties. For Virgil in the person of Anchises
whom he induceth for an example of wis-
dome, saith, the losse of sepulture is but
a small thing. And Lucane in this man-
ner saith,

Nature in her quiet lap, doth al thing receiue:
He is couered with the skie, that hath no other
(grave.

Also wise Philosophers, as Diogenes,
Theodorus, Senec, & Cicero, but in es-
pecial Socrates, did proue by good reason,
that it forced not where the carcas becam
and rested. Marcus Emilius, which was
the chiefe of the Senate of Rome, com-
maunded his sonnes a litle before he de-
parted forth of the world, to carrie him
out on a heere appointed with out anye
sheetes or purple, nor should spend any
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The Instruction of

any other solemnities beside past y^e. s. for
 hee saide, the courses of noble men were
 commended by their owne noblenes, and
 not by cost of mony. Valerius Publicola,
 and Agrippa Menenius, the one being
 banisher of the kinges, and restorer of the
 common liberty, the other by skil and ar-
 bitrator of the common peace, and manye
 other moe excellent men, did utterly dis-
 pise the royaltie of sepulture: in so much
 that when they had bin in great authoritie
 and riches, yet they left not behinde them
 so much as to hire an ouerscear of the fu-
 nerall with. And if they had counted for
 great godshenes in burying, as the people
 supposed, they would sure haue seene ther
 vnto. Now I wil speake of our Martirs
 of the Christian faith, which cared not,
 whers their deade bodies lay, so that the
 soules fared well. For Christ, what time
 he shal restore the soules to the bodies, shal
 easely finde in his house, which hee know-
 eth well enough, the least ashes of the bo-
 die. S. Augustine in the booke that hee
 named the City of God: in the first sayth:
 All these busines, & keeping of the corce,
 and order of the sepulture, and royalties
 of

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a Christian woman.

of the fimerall, be rather the consolations
of the that liue, than any ease to the dead.
For if solinne burying might help an euill
man any thing, then should poze burying
or els none at all, hinder a good man: but
we see far contrary, nor the great royalty
of sepulture did not ease the paine of the
rich man, spoken of in the Gospell; nor it
was no rebuke to the Lazar man, that his
body lay on the earth abiecte and nought
set by. For after ward the riche man was
punished in hell for his ill liuing, and the
Lazar was refreshed in the lap of Abra-
ham, and had his rewarde for his life in-
nocently, and vertuously spent. Neither
I would not that sepulture should be put
a way. For holy Fathers, as Abraham
Iaac, and Iacob, and Ioseph, when they
died, commanded much of their burying.
And Tobias was praised of the Angell of
God, because he had buried deade people.
But al the ornaments of sepulture ought
to go to the profit of them that be dead, &
not to them that liue. For he that is dead
must make his reckoning to God onely,
which reioiseth of the merits of them that
be dead, done before in their liues, & of the

The Instruction of

cleane and pure minds of them that be a-
 liue. There is no shew of riches nor ying
 pleasant to him, but whole trust and
 hope in him, and charitie with thine euen
 christian. For if thou giue almes, thou
 shalt haue almes: and if thou be merciful
 thou shalt receiue mercie. . Therefore
 make friendes to thy selfe & to thy louers,
 that are dead with thy worldly treasure: ^w
 that thou mayest find in the other life, th
 that shall receiue thee into eternall har-
 borow. For our Lorde in the Gospell gi-
 ueth paradise to th, that giueth the work
 of mercie: & denieth it to them, that denie
 the works of mercie. Also he teacheth the
 waies of giuing almes, y^e thou giue none
 of thy goods to them that be of great habi-
 lity, & may quyte thee, or do a better turne
 for thee againe: but giue to poore folkes and
 beggars that bee not able to doe as much
 for thee againe: & so thou shalt haue great
 reward of God. Then how much is it bet-
 ter to clothe poore strangers, than the riche
 kinsfolkes, and poore lay men, than riche
 priestes: & that that is spende on war and
 costly Sepultures, to be bestowed on poore
 widowes, and fatherles childzen, and such
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as lacke: and much surer and more plentiful-
 advantageous aduantage shal come hereof. And in
 the day of weeping, thou shalt remember
 that that euer weepe, being oppressed with
 necessitie: their teares shal follow thine:
 their mirth shall chere thee. Now it appe-
 reth well enough, what I iudge of those
 widowes, that deceiue their creditours of
 their paiment, to bringe forth their hus-
 bands royaltie, or els do not accomplishe
 and performe the will and requests of the
 deade man, which thought to be done speci-
 ally. I need not to declare here how much
 men be bound to the paying of their debts
 nor how much the fulfilling of testaments
 ought to be regarded. For the true and
 durable honour of the coyle standeth in
 mens hartes, & not in the pompe of Sepul-
 ture, or Tombes of Marble and Metall,
 costly wrought. For men say well by the
 burying of a good man be it neuer so poore:
 and curse sumptuous tombs, and that the
 more spiritually, if the mony be ill gotten
 that it was made with.

Of the mending of her husband. Cap. 3

Let a widow remember, and haue stil
 before her eyes in her mind, that our
 soules

The Instruction of

Soules doe not perish together with the
 body, but be loosed of the bonds of our cor-
 poral groenes, and be lightened from the
 burden of the body, and that death is no-
 thing, but a separation of the soule from
 the bodye. Therefore a good Widowe
 ought to suppose, that her husbande is not
 utterly dead, but liueth, both with life of
 his soule, which is the very life, and be-
 side with her remembrance. For our
 freends liue with vs, though they bee ab-
 sent from vs or dead, if the lively image
 of them be imprinted in our hartes, with
 often thinking vpon them, and daylie re-
 mued, and their life euer war fresh in our
 mindes. And if we forget them, then they
 die towards vs. The bretheren of Vale-
 ria Messalina, that was Sulpirius wife,
 asked her after her husbandes death, (be-
 cause shee was yet in the flowers of her
 youth, and healthfull of body, and thereto
 goodly of beauty) whether she would ma-
 ry againe: nay verylie said she: for Sulpi-
 rius is still aliue to me. And this was the
 saying of a Pagan, not assured of the e-
 ternall life. Then what should a Christi-
 an woman doe: let her keene the remem-
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A Christian woman

haunce of her husbände with reverence,
and not with weeping: and let her lue &
doe so, and as she shall thinke to please her
husbände, being now no man but a spirit
purified, and a deuine thing. Also let her
take him for her keeper and spie, not one-
ly of her deeds, but also of her conscience.
Cyrus the elder king of Persie, when hee
died as Zenophon writeth, commanded
his sonnes to keepe his memory with de-
uotion and purges, for cause of the ho-
nour of the God immortall, and the wor-
ship and the immortality of his soule. Let
the Widow make an end of weeping, lest
we should seeme to mourne for our folks
that are departed, as though wee counted
them cleane dead, and not absent.

Of the chastitie and hone-
stie of a widow.

The 4. Chapter.

I In giuing instructiō to a christian wo-
man, whom may a man do better after
then

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The Instruction of

1. Cor. 9. then S. Paul, that said; he was al things
to al men to the intent that he might win
them to Christ: and puttech in his owne
laud & praise the busines of all churches:
so he, writing to the Corinthians, saith
1. Cor. 7. on this manner: Let single folks applye
them selues to the busines of our Lorde,
how they may please him: and let married
folks take heed of wo:ldly matters, howe
they may please and content their spou-
ses. For it is conuenient that the wife be
all at her husbands will, and that a single
woman giue her selfe wholly to Iesus
Christ, which is the spouse of all good and
vertuous women. Therefore then lette
passe al that trimming and araying of her
body, which whē her husband liued, might
seeme to be done for pleasure: but when
he is dead, all her life and al her apparrel
must bee disposed and ordered after his
will, that is Successour vnto her husband,
that is immortall God vnto mortall man.
Therefore must onely the minde bee py-
ked and made gay: for that only is it that
Christ marieth, and in the which Christ
resteth and delighteth. But those that in-
tend to marry, tize and trimme by them
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selues, and that that I haue said before of
maydes may be applyed to this place, yet
much lesse is becomming for a widow, to
garnish vp and paint her selfe: whiche
should not onely seeke for no bargain, but
rather refuse them offered: neither take
any offers, but soe against her will, and
compelled to the second marriage, if shee
be a good woman. Whatbeit in a mayde
goodly arayment may bee more suffered,
but in a widow it is to be discommended.
For what body would not abhorre her,
that after her first husbands death, shew-
eth her selfe to long after another, & cast-
eth away her spouse Christ, and marrieth
the deuill first, & since man, beeing both
widow, wife, and adulterer: but they haue
both a more easie state and condition, and
moreouer better than shew their widow-
head in their clothing, & behauing of their
body and manners. For they that be neuer
so vngracious, yet haue a fauour to them
that bee good and honest: and by such co-
kens as they see in them, cast if they shuld
marry with them, and chance to die afore
them, what manner of widow they should
leauie behind them. For I assure you, ther

The Instruction of

is no husbände, that woulde not haue his death mourned of his Wife, and by him selfe desired of her, and missed: and seeing that we haue such precepts for married folke, both of Philosophers, & the Apostles, what shoulde wee thinke that their iudgement was of widows: by whom the Apostle Paule writeth to Timothie on this maner: A very widowe & desolate woman trusteth in God, & is in prayer day and night, & she that is delicate and easefull, is dead, yea, being aliue, Therefore bid them keep them from blame. For they seeme to liue in the sight of those y see them eat, drinke, go, speake, & do other workes of life. But if one could pierce with his sight into them, or enter into the secrets of their minds and thoughts, hee should see that poore sinfull soule, how it is put from God, & spoiled & deprived of his life. Thus S. Paul saith, thus S. Jerome, thus S. Ambrose, thus S. Augustine, thus all Saints and holy men with one voice and opinion say, that weeping & mourning, solitarines, and fasting be the most pretious doozes and ornaments of a widowe. Moreover, what feastes, what

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plaies & daunces a widow should hse. S.
Paul hath shew, when he biddeth her bee
in praier day and night: and so when her
mortal husband is dead, she might be at
more libertie with the immortal, & more
by leisure, and oftner talke with him, and
more pleasantly, yea & to say more plain-
ly, a widow ought to pray more intente-
ly & oftner, and fast longer, & bee much at
diuine seruice & preaching, & reade more
effectually, & occupy her selfe in the con-
templation of those thinges, that may a-
mend her liuing and manners. Anna the
daughter of Phanuel, come of the tribe of
Aser, which liued with her husband seuen
yeares after her marriage, and when shee
had been widow fourscore yeeres & four,
our Lord Christ found her in the temple,
out of the which she had neuer departed,
but euer in fasting & praier day & night.
And indeed I would haue greater vertue
& perfection in a Widow, than in a wife:
for the wife must apply her self to the wil
of her mortal husband, vnto whom she is
maried, but the widow hath taken Christ
to her husband immortal. Therefore it
is reason, that all thinges bee more excel-
lent

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lent and according for such a spouse, and
 wordes more sad and sober. For the com-
 municatio of euery body is lightly a glasse
 and a mirrour of the mind & conditions of
 them. For it is an olde prouerbe: such as
 the life is such is the communication. And
 foule and vncleane speech hurteth the
 mind. All speech corrupteth good conditi-
 ons, as S. Paul saith. After the wordes of
 the Poet Menander, I would that a wi-
 dow should not onely speake such wordes
 as might shew her selfe chaste & honest, but
 also that might instruct the hearers with
 learning, & amend them with example of
 her living. For mankind hath speech to
 couple wisdom and vertue together: &
 though it seeme to doe no more but utter
 the thought of the mind, yet doth it cause
 both learning and vertue. And though a
 womā be losed out of the bands of world-
 ly matrimonie, let not her yet thinke that
 she may doe what her list. For oftentimes
 widowes doe shew what they haue beene
 in marriage, and vnder the libertie of wi-
 dowhead, open and shew that which they
 kept in before for feare of their husbands
 as birdes, when they bee out of their Ca-
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gen, by and by tourne to their olde condi-
tions: likewise many women shew out at
once the vices that they dissimuled (so as
they could while that their husbands li-
ued) after that the lettes that they had of
their husbands be taken away. For then
shall it be knowne, what nature and con-
dition a woman is of, when shee may doe
what she will. And as St. Hierome saith,
she is chaste indeed, that may do euill and
she list, and will not. Therefore a woman
had more neede to worke warily, when
both the dispraise of vices, and the prayse
of vertue is imputed to her selfe. For as
long as her husband liued, he had a great
part of both. In the widowhead Christ his
spouse will lightly helpe her that will liue
vertuously. And if we doe any thing well,
we ought to thanke him therefore: and if
wee doe ill, it is to bee referred vnto our
selues. And as a man hath all his ioy in his
wife, if she be good, so likewise no man can
beleewe how pleasant and amiable shee is
vnto Christ, that playeth the widowe in-
deede, that is to say, the which being deso-
late in this life, hath all her hope & trust,
and all her ioye and delight in Christ.

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And such Saint Paule commaundeth the Bishops to haue in regarde : for by their praier the Church obtaineth manie things of Christ. For such a one deserued to see Christ first in the temple, and to prophesie of him to them that were present. Such a Widow is praysed by the mouth of God; and is commended to vs in this commaundement in the hundred and thirtie Psalm, where our Lord sayth: I shall blesse this widow. And in the Prophet Esay: Thou shalt not hurt a widowe, or a child that is vnder age. For if thou hurt them, they shall cry vnto me, and I shall heare their crying, and shall be displeased, and strike thee with my sword, and your wiues shall bee widowes, and your children fatherlesse.

How they shall vse themselves at home. Chap. 5.

Notwithstanding holy men wold that Widowes shoulde bee often in the Church, and still in prayer, yet they did not viterly forbid them worldly busines. For

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For Saint Paule saith of widowes, writing vnto Timothie. If any widow haue children, or childrens children, let her first learne to handle her owne house vertuously, and do for her progenitors againe. Let the widow teach this, let the children learne this, that is to behaue themselves lowly and lovingly to their fathers and mothers, grand-fathers and grand-mothers. For we see it chaunceth oft times, that they that be brought vp with a Widow, by the meanes of her ouer-much sufferance and cherishing, be stubborne & disobedient to them, whom they should obey: insomuch that in some Countreys, and especially in mine, it is vsed in a common prouerbe to call those widows cockneys, that be ill brought vp children, and that bee selfe willed and vnchristly young men. Therefore I would counsell a young woman, being a widow, to put the bringing vp of hir children vnto some good and sadde man. For she is so blinded with the loue of them, that shee thinketh shee dealeth hardly with them, when shee marketh of them most. Howbeit some haue bene greate wise Women, and haue brought

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brought vp their children both very well
and wisely: as Cornelia, that brought vp
Gracchus her son: and Veturia, which
brought vp Marcius Corilian. Insomuch
that what noble art soeuer hee did in the
common wealth, either at home or from
home, he was euer incited with this thing
that he might doe so, that it might bee al-
lowable to his mother, that had brought
him vp. But how children shuld be brought
vp, I haue taught in the booke afoze.
Therefore let the widows look there what
soeuer maketh for this purpose. And as
for their household, the Apostle aforesaide
writeth of it. If any widow doe not see to
her owne friends specially, she denieth her
faith, and is worse than an Infidell. Yet
least she bee too homely to put her selfe in
presse, in company of her seruants, name-
ly, if she be young, let her heare what St.
Hierom saith writing to Saluina. Chasti-
tie, saith he, in women is a brittle thing, &
like a goodly flower withereth and drieth
with a little weather, and a small blaste:
and name ly, if the age be apt to vice, and
the authoritie of the Husbande lacking,
whose spirite is the defender of the wise.

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What should a widow do among a great number of seruants, which I would not she should set at naught, as bondmen, but abash and regard as men. Now breite, if she haue a great house, that requireth much mans seruice, let her make some well aged man ruler, that is sad and discrete, & of good conditions, whose honestie shal be his maisters worship. For I haue known many that haue shut vp their doozes, and haue not come abroad, and yet haue had an ill name with their owne seruantes, which ouer gorgeous apparell of the seruant hath caused to bee suspected, or else the welfare & good liking of his body, or age apt for pleasure, or high mind, by the reason he knewe he was loued of his Mistresse: which loue, though it be well hid, yet many times it appeareth, when hee despiseth his fellowes, as they were his bondmen. These be the wordes of S. Jerome: vnto the which I ad this moreouer that best is for a widow to minish hir household, especially of men, and to take vnto her some wel aged woman, wise and vertuous, with whom she may lead her life: & aske counsaile of her in such matters, as

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pertain to women. And if she be aged her
 selfe, let her take to her some olde man,
 that is some kinsman of hers, or of her al-
 liance, whom she may trust vnto. And fi-
 nally, let her euer vse the counsell of that
 man, that she knoweth hath good witte, &
 would her profit, and is trusty. The olde
 Romans would, that the women shoulde
 euer bee vnder the rule of their fathers &
 bretheren, and husbands, and kinsmen. Let
 her dwel rather with her mother in law,
 or hir husbands aliance or kinsfolks, than
 with her own, both for the remembrance
 of her husband, for whose sake it may ap-
 peare, that she loueth better his kinne, &
 his bloud, than her owne. And inso much
 as she is translated into that kindred, vn-
 to the which shee hath bozne children, or
 at the least wise should haue done. More-
 ouer, the discipline of chastity is reckoned
 more strait amongst aliaunce than kins-
 folks: because there is lesse cherishing, &
 liberty. But a vertuous woman will not
 be so much moued with all these things,
 as with the remembrance and loue of her
 husband. For so Antonia daughter vnto
 Marcus Antonius the Iudge, wife vnto
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Drusus, lead all her life with her mother in law. Likewise Liwia left her house & country to dwell with her mother in law Noemy. Except there be with hir mother in law some nice and wanton yong men, that may cause a blot in her good name, or put her chastitie in seuerdie: or except the women that be her aliance, bee not of all the best fame: for then it is moze wilsome to go to her owne kinsfolks.

How they shall behaue themselues
abroad. Chap. 6,

Other whiles they shal haue causes to goe abroade: Therefore let them go couered, and shew in deede, what their name meaneth. For the name of a widow in Greeke and Latine, is as much to say, as desolate & destitute. Therefore there is much difference betweene one going alone, and companied with men. And seeing that so great sadnesse of behauiour and arayment is required in a wife, then what ought to be considered in a widow? She ought to shewe example vnto other, both of chastitie, sobernesse, and honestie.

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And seeing that they ought to giue example to other, how can it do well, that they should go forth appointed in the armour of the deuill, both to shew the pompe and vanitie of their owne mind, and sette the snares of Sathan in stead of the example of Christ: wherefore S. Ambrose sayth full well, that with mourning garments and sad demure lookes, wanton and nyce looks be kept vnder, and vnlawfull lustes quenched. The surest is not to goe much abroad: and when she goeth, to be accompanied with some good and sad woman. Let her seeke to no Churches, whereas is resort, but whereas no body is, and where none occasions is of trespassing, & good quietnesse and occasion of praying. Let her not keepe much company with Fryers & Priests. For the deuil is crafty, and by long vse hath learned by what craft euery body may bee overcome. And if hee haue oportunitie, he will soone bring his purpose to passe: for hee hath none other thing to occupy himselfe with. If a Widowe would aske any counsaile, lette her chuse some aged man, that is past the lust of the worlde, noz is infected with vices
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noꝝ is set vpon couetousnes, noꝝ will sette
his mind on flattery foꝝ hope of aduantage
of lucre of money, & that is well learned,
and by much experience hath gathered
great wisdom, that he neither keepe her
mind straiter thā need is, noꝝ let hir haue
ouer much the bzidle of libertie, noꝝ doth
count nothing moꝝ pretious, noꝝ deare,
thā truth & vertue: let hir shew hir doubts
to him, and be known thereof to no other
body. S. Ierome writeth to Eustachium
and giueth her such manner counsaile. If
thou doubt any thing of scripture, oꝝ bee
ignoꝝant in it, aske of him that is comen-
dable of liuing, and foꝝ his age excusable,
noꝝ hath any euill name, & that may say,
I haue disposed thee to one man to yeeld
a chaste virgin vnto Christ. And if there be
none that can expounde and declare thy
doubts, it is better to be ignoꝝant safely,
than to know with ieopardy. Foꝝ in courts
& resort of men, and gathering of people,
a widow should not meddle. In the which
places there is great ieopardy of those
things, that a widowe ought to set most
by. And a widow that is chaste, honest, of
good fame, & vertuous, ought to do so that

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she may do good, not only to her selfe but also to other folks. Abroad, and afoze many mens eyes and handlings, shamefastnes, by little and little goeth away, & honestie and chastitie commeth in ieperdy: & though they bee not ouercome, yet they be soze assayled. And as for the ouercoming, euery man wil say, not as the thing is indeed, but as he lusteth. Dozeouer the cares of this world coole the loue & desire of heauenly things: and as our Lord saith in the Gospell. The see de falleth among thorns, that is choked with thoughts and busynesse of this present life, neyther is suffered to growe vp to good Corne. And likewise as a sea, that the wind hath layn soze vpon, is yet tossed and troubled, after that the winde is laide, and the tempest gone: so mans minde lately come out of the busines of the world, yet casteth in his minde and studie the same thinges, and panteth after his labour: nor cannot after his trouble come straight vnto it selfe. And when the minde is troubled, what manner of prayers can be saide: verily as you may see, carefull and vnquiet sauouring of the mire and durt of this peeuish world:

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a Christian Woman.

world : like as when a riuer or fountaine
is troubled , a man can drawe no water
but full of mud. The quietnes of mind is
that that lifreth vs vp hieft to the speech
of God, as it did Mary Magdalene, which
(all manner of worldly businesse giuen
ouer) sate at the feete of our Lorde dili-
gently hearing his word. Therefore is
she comended by the testimony of Christ,
that shee had chosen the best part , which
should not be taken from her . But heere
would some say, My lands be in perill, I
am sued . Unto that, heare the saying of
Saint Ambrose. Do not complayne, that
thou art alone : For chastitie requireth
solitarines, and a chaste woman desireth se-
cretnes. But thou hast matters & busines
and fearest the attorneyp of thine aduersa-
ry, pleading before the Iudge . But our
lord intreateth for thee, saying; giue iudg-
ment for the fatherles child, & iustifie the
widow. But yet thou wouldest keep thine
heritage. The heritage of chastitie is far
greater, the which a widow ought better
to keep than a wife. And if thy seruant of-
fend, forgive him: for it is better thou for-
bear anothers fault, than venter thine own.

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Thus saith S. Ambrose. Also I woulde
 thou shouldst vnderstand, that my mind is
 to haue hir matter the most tendred of the
 Iudges, that hath but feeble attorneis, or
 none at all. For then shal the iudges take
 on them the room of attorneis, when they
 withstand oftentimes mightie defenders
 & aduocates. For naturally we hate them
 that haue great power and riches, & helpe
 them that haue little. & goe about to put
 downe them that exalte themselves, & to
 helpe vp them that be humble and lowly.
 Also it is ordained of nature, that in mens
 opinions, as the wise man saith, in all ma-
 ner of strifes the greater shall seem to do
 the wrong, yea though hee haue it done to
 him, because he may doe more. And the
 same that I haue spoken of iudges, vnder-
 stand me to haue spoken of attorneys. To
 whom al the widows matter shalbe more
 credible, whom they see ouer shamefast to
 defend her own quarrel: & her matter shal
 be so much more recommended to them,
 the lesse that shee recommendeth it. And
 hir cause shalbe more like to be good, whō
 men thinke so good and vertuous, that she
 will neither aske nor hold that is not her
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stone. So a good woman shall not bring
with her to the court arguments of plea-
ders in the law, but the authoꝝ of recoꝝd.
But she that is babling, and bysle, & trou-
blous, must needs wearie men, and make
them to loath her, and hinder her of the
succour that I spake of. And this I haue
saide by good iudges and aduocates, or at
the least such as she knoweth not to be ill.
For some be nice and wanton, that they
will sell their counsell and iudgements
for their vnchaste pleasure of their
body. Upon whom doubteles the common
good order & manner would take punish-
ment, sauing that the lawes, as the wise
man saide, be like the coppe-webbes, that
take all litle beasts; & let the great alone.
But a good widow, if she know that they
be such, as she may well enough by their
name that they haue of the people, shee
shall eschew them and slye, not only with
the losse of her goods, but also ieopardie of
her selfe, if need were. And the same I
would she should do by all that be wanton
and vicious. Now of running about to o-
ther mens houses, S. Paul hath a pre-
cept, that those widowes ought to be ab-
icte,

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as infamous, that runne idle from house to house: and not onely idle, but also be babblers and full of wordes, where as is not comenient. For there be some, which when they thinke themselves they haue done al their owne busines, then without shame they meddle with other folks busines, & giue counsell, as though they were great sages, and exhort and giue precepts rebuke and correct, picke faultes, and be woundrous quicke of sight from home, & at home blind inough.)

Of second mariages. Chap. 7.

For to condemne and reprove vetterlie second mariages, it were a point of heresie. Howbeit that better is to abstaine than marrie againe, is not onely counselled by christian purenes, that is to say by diuine wisdom, but also by Pagans, that is to say, by worldly wisdom. Cornelius Tacitus, as I haue rehearsed, saith, the women of Almaine were not woont to marrie but of maides: and though they were Widowes in their youth, yet would they not marrie againe, and speciall the noble

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noble Women. Valeria, Sister vnto
Messala, and Portia the yonger Daugh-
ter of Cato, when there was prayesd vnto
her, for her goodnes, a Woman that had
bin twise married: Portia answered, An
happie and a chaste dame woulde neuer
marrie oftner than once. Cornelia, the
mother of Caius & Titus Grachus, when
shee was moued with great promises by
Ptolome the king of Egypt, to marrie a-
gaine, shee refused, & had leauer be called
Cornelia Grachus wife, thā the Queene
of Egypt. Also second mariages were re-
buked in plaies and interludes, & verses
of poets in this manner: Ofte marrying
cannot bee without occasion of repprehen-
sion: and a woman that marrieth many,
cannot please many. Notwithstandinge
widows lay many causes, wherefore they
say they must marrie againe: of whome
S. Ierome speaketh in this manner, wy-
ting vnto the holy woman Faria. Young
widowes of whom their hane many gone
backward after the diuell, after that they
hante had their pleasure by marrying in
Christ, be wot to say, my goods spil daily,
y heritage of mine auncetry perisheth, my
ser-

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seruants speake stubboynely & presumpti-
 oufly, my maide will not doe my com-
 mandement, who shal go before me forth:
 Who shall aunswere for my house rent:
 Who shall teach my yong sonnes: Who
 shal bring vp my yong daughters: And so
 they laye that for a cause to marrie for,
 which should rather let them from it. For
 she bringeth vpon her chyldren an enemy,
 and not a nourisher: not a father but a ti-
 rant: And she inflamed with vitious lust,
 forgetteth her owne wombe: and she that
 late afore late mourning among her chil-
 dren, that perceiue not their owne losse &
 harmes, now is picked vp a new Wife.
 Whereto latest thou the cause in thine in-
 heritance and pride of thy seruants: Con-
 fesse thine owne vitiousnes. For none of
 you taketh a husbände but to the intente
 that she wil' lie with him, nor except her
 lust pricke her. What a ragiousnes is it,
 to set thy chastity common like an harlot,
 that thou maiest gather riches: And for a
 vile, and a thing that shall soone passe a-
 waye, to file thy chastitie, that is a thinge
 most pretious and euerlastinge: if thou
 haue chyldren already, what needest thou
 maggie:

a Christian Woman.

marry: If thou haue none, why dost thou
not feare the barrennes, that thou hast pro-
ued afoze: and aduenturest vppon an vn-
certaine thing, and forgoest thine honestie
and chasticie, that thou wast sure of. Now
thou hast witting of spousage made thee,
that within thoyce while after, thou maye
be compelled to write a testament. The
husband shal faine himselfe sicke, and shal
doe on liue and in good health, that hee
would haue to do when thou shalt die. And
if it chance that thou haue childzen by thy
second husbände, then riseth strife and de-
bate at home with in thy house. Thou
shalt not be at liberty to loue thine owne
childzen equally, neither to looke indiffe-
rently vppon them, that thou hast bozne:
thou shalt reach them meat secretly: hee
wil enuie him that is deade, & except thou
hate thine own childzē, thou shalt seeme to
loue their father yet. And if he haue chil-
dzen by another wife, then shall players &
Iesters raile and iest vpon thee, as a cru-
ell step-dame. If thy step-son be sicke, or
his head ake, thou shalt bee diffamed for a
witch: & if thou giue him not meate, thou
shalt be acused of cruelty, and if thou giue
any

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any thou shalt be called a prisoner. What
I pray thee, hath second mariages so plea-
saunt, that came bee able to recompence
these euils : Thus saith S. Ierome. As
for the praise of continencie and chastity,
& counselling fro second mariages, what
can I be able to say after the eloquent
fountaine of S. Ierom, or the sweet deli-
cates of S. Ambrose speache : There-
fore who so desireth to know any thing of
those matters, let them looke it of them.
For it longeth not to my purpose, to recite
all their sayings here : For I doe not in-
tend to write exhortations vnto any kind
of liuing, but to giue rules how they may
liue : Neuerthelesse, I would counsaile a
good woman to continue in holy widow-
hood, namely if shee haue children : which
thing is the intent and fruit of matrimo-
ny. But and shee doubt, lest shee cannot a-
uoid the prickles of nature with that life,
let her giue an eare to S. Paule the Apo-
stle, writing vnto the Corinthians in this
wise : I say to vnmarrried women and wi-
dowes, it were good for them, if they kept
themselves as I am : but yet if they can-
not suffer, let them marry. For it is better

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to marry than burne. And the same Apo-
stle writeth vnto Timothy thus: put away
young widows, for when they haue abused
themselves at large, then would they mar-
ry to Christ, and are condemned because
they haue refused their first promise, and
walk idle from house to house, neither on-
ly idle, but trifling and babling, prating &
talking, such thinges as becommeth not.
Therefore I would that the yonger should
marry, & bring forth children, & rule their
house, & giue their enemy none occasion to
say ill by them. For there bee some, which
straight after their conuersion haue fol-
lowed sathan. Yet let them beware, that
they doe it not by & by after their husbāds
death. For that is a token that they loued
not thē, for whose departing they haue so
soon left sorrowing, mourning & all desire
of them. And if they must prouide ought
for their house or children, let thē see to it
before the busines of marriage & dominion
of a new husbānd. And let them get such
husbānds as be according for widows to
be married vnto, not yong men, wantō, hot
& full of play, ignorant, & rigorous, that can
neither rule their house, nor their wife, ne
their

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their selfe neither : but take an husbando
something past middle age, sober, sad, and
of good wit, expert with great vse of the
worlde : which with his wisdomme maye
keepe all the house in good order : which
by his discretion may so temper and go-
uerne all thing, that there may bee alway
at home sober mirth and obedience, with-
out frowardnes, and the houtholde keepe
in their labour and duty, without paine,
and all things cleare and whole. And let
them weet and know, that these con-
tentes him, whose pleasure one-
ly they shall al more esteeme
than the whole coun-
tries beside.

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A verie Fruit

full and pleasant booke;

called the Instruction of a Christi-
an Woman.

Made first in Latin, by

the right famous Clarke M. LEVVE

VIVES, and translated out of

Latin into English, by Richard
Hyde.



AT LONDON,

Printed by Iohn Danter, dwelling in

Hosier-Lane neere Holburne

Conduit, 1592.

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Dionisius the Tyrant of Siracuse, was married to one Philoxenus, which when he had gon about to do a displeasure vnto Dionisius, and when hee was spied, was constrained to flee out of Syccill, this The-
 sia his wife was sent for by the kinge her brother, & rebuked him, because shee did not discouer his husbands flight vnto him.
 Why said she weeneest thou that I were so vile an abiect, that if I had knowne of his going, I would not a gone withall & followed him, and beene rather the wife of Philoxenus the outlawe in any place in the world, than kinge Dionisius sister here at home in my country? And whē the Siracusanians had in a great reuerence this gay and vertuous mind of hers. And whē the tyrants were banished, they both reuerenced her in hir liſ, & honozed after hir death. Mary the wife of Maximilian the Emperoz, which had by hir father of inheritance al Flanders & Pycardy, and the people set nought by the simple & soft disposition of Maximillian & sued for al their matters vnto Mary his wife, yet would she neuer determine anyhing without hir husbandes aduise, whose will she reckoned

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wherever for a lawe, though shee might
well ynough haue ruled and ordained all
as she list, with his good will: which vsed
to suffer of his mild stomacke any thing
that she list, vnto his good & prudent wife,
and that in her own goods. So Mary by
obeying her husband, & regarding him so
well, brought him into great authoritie,
and made the people more obedient vnto
them both, as though their powers were
increased and ayded either by other. And
these duties be in the mind: Nowe must
we bridle the tongue, which if the mind be
well bridled, it shall rule it wel ynough.
For the cause why many women be rattle
of tongue, is because they cannot rule their
minds. For Ire occuppeth them wholly,
and plucketh out of frame, nor suffreth a
ny part of them to rule it selfe: and there-
fore haue they neither measure nor rea-
son in their chiding & scolding. For they
bee but beside all reason and discretion,
when the fire hath catched altogether &
made his owne: which soone increaseth in
soft timber and apt for fire: whereof co-
much raging both of stomack and tongue
without measure, Which I haue oft won-

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died on, and that in very good and honest women, in whome sauving this one vice, there lacketh neither chastitie nor goodnes, manifolde & great vertues. Yet haue I missed in them moderation and temperance of ire and language: insomuch that I haue bene ashamed of it, though none of it hath pertained to me, but beene among those that haue bin very strangers to me, at least if one christian body ought to be a stranger vnto another. Therefore as it is a hard vertue for a woman to temper her tongue, so verily it is the most goodly vertue that can belong to any. Which thing she shall easily doe, if she abide in her own power, nor suffer her selfe to be carried away with her owne fantasies, as it were with stormes of weather. And this let her oft call to minde specialllye, and purpose while she is safe and in her owne power, that if she chance to fall at words with her husband, shee rebuke not nor dyspaise either his kinne, or person, or conditions, or his life, which thing she woteth shoulde grieue his stomacke. For if he be angred with such a thing, hee will both be worse to reconcile, and after that hee is agreed againe,

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again, yet as oft as that word cometh
vnto his remembrance, hee will neuer
looke merrily on her, beside the displea-
sure that it is to God. For our Lord saith
in the Gospell of Mathew: who so saith
to his brother *Racha*, that is to say, vaine-
lesse, shall be accusable vnto the counsel:
and he that saith foole, shall be damnable
vnto the pit of fire. Nowe then consider
what thou shalt haue, that maketh that
great railing: not onely on thy brother,
but also thy father, and as much as lieth
in thee, on the deputy of God and all thy
kinne. And if thy husband lay anie such
thing vnto thy charge, likewise that it
abide not in thy remembrance, but suffer
it patientlie: and when he is come vnto
himselfe again, thou shalt obtaine great
thankes of him for thy sufferance, and
shalt turne his furious minde vnto good:
and shalt haue him the more gen-
tle afterwarde, and easier to deale with.
Terence, whose purpose was none other,
but to expresse the conditions of y^e world
in his comedies, writeth of a chaste and
honest young woman in this wise. Shee
as becommeth an honest Woman,
Shame

The Instruction of

shamefast, sad, and demure, suffered all the injuries & faults of hir husband and kept close the displeasures. And for these causes, the husbands mind turned againe vnto his wife, from whose loue he abhorred. And that was the counsaile of the wise Purce in Senecke the Poet, which hee gaue vnto Octauia y wife of Nero, saing, **Q**uinquish thy cruel Husband rather with obedience. For let not a woman cast in her husbands teeth any benefite done vnto him by her, which is an unfitting & displeasing thing, yea, among those that be nothing a kin together, & hee that casteth his benefite in an other mans teeth, loseth his thank which he shold haue had. For he hath stricken it out of y others hart. Moreover, if thou consider wel, there can be no benefite done by thee to thine Husbando, to whome thou art bound so much as vnto thy Father or thy selfe euer.

For any good Woman will make much rehearsal of her kindred, or goods, which thing will lightly weary her husbando, being neuer so louing. The poet Iuuenal saith, that hee had leauer haue a poore woman and of lowe birth, than Cornelia the

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the Daughter of Scipio Affrican, (of whose vertues wee haue spoken here before) if shee bee proude and stately of her Fathers noblenesse : For he sayeth in this wise:

I had leaue to haue a pore Venusyne,
than the Cornelia mother vnto Gracchus
If thou bring with thine vertues fine,
proude lookes, and reckon vp triumphs.
Away with Anniball I pray thee, in armes
ouercome, and Syphax vanquished,
and with whole Carthage altogether fly.

The sage man Plutarch commandeth,
that in the beginning of marriage all occasions
of debate shoulde bee eschewed,
when the loue is yet not well knit together,
and is yet tender and weake, and easie
to breake with any little cause, as a
Glesell newe made will a sunder with a
small knocke. For let her not chide a
bed. For where shoulde they lay away
their displeasure, if they make the place
troublesome, and comberous with scolding,
which is most meete for loue and
concorde, and as it were corrupteth the
medicine, that the disease of the minde
shoulde be holpen with.

The Instruction of

Howe shee should liue betweene her
husband and her selfe priuately.

The 6. Chapter.

IT were not vnmeet for this place, to
rehearse how she ought to behaue her
selfe priuatlie and secretlie vnto her hus-
band, betwene him and her. First, let
her vnderstand, that they that were wont
to make sacrifice vnto Iuno, whom they
called the ruler and ouer-seer of *Uti-
locke*, neuer offered the gall in sacrifice
that they made, but tooke it out of
the beast, and cast it away behind the al-
ter, signifying that their ought to be nei-
ther displeasure, nor any bitterness a-
mong married couples. Also they were
wont to couple Venus and Mercurie to-
geather in marriage, as a pleasure and
mirth. For the wife should couple and
binde her husbände vnto her euerie daye
more and more, with her pleasant & gen-
tle conditions. For nothing doth more
draw & entice vnto it, than doth pleasant
& odious & sweet speech. A wise woman
should

a Christian Woman.

Should haue in mind merry tales, & histories (howbeit yet honest) wherewith she may refresh her husband, & make him merry when he is weary. And also shee shall learn precepts of wisdome to exhort him unto vertue, or draw him from vice with all, and some sage sentences against the assaults and rages of both fortunes, both to plucke downe her husbands stomacke, if he be proud of prosperity and wealth: and comfort and heart him, if he be stricken in heauines with aduersitie. So Placidia daughter vnto Theodosius the Emperour, when her husband Authalpus the king of the Gothians, was in purpose verily to destroy Rome, & the name of the Romans, with her sweet eloquence and pleasaunt behauiour, brought him out of that vngratious purpose, and saued her country. And againe the wife shall make her husband a counsaile of al her sorowes and cares: so that they bee meete to tell a wiseman of. Shee shall take him onelie for her companion & talking fellow, counsellour, master, and Lord, and utter vnto him al her thoughts, and rest in him. For these thinges make loue and concord.

The Instruction of

For lightly we loue them, whom we tell
our counsel vnto, & as it were vnlade vs
of our thoughts, and in whome wee trust
much. And lightly folkes loue them a-
gaine, of whome they reckon themselues
loued and trusted. A wise woman shall as
much as she may, search diligently whe-
ther hir husband haue any ill suspicion in
her: whether there be any speakers of an-
ger, or hate, or any residues or steppes of
them left in his mind, if there be any such
thinge, let her labour to get it out or it
grow greater. For these things increas
lightly with a litle cause. Let hir there-
fore get this out of her husbandes minde
by gentle meanes & content him againe.
For vknown sicknes increas & destroy
the body sooner, than those that appeare.
Let hir not strue to pluck it out, nor han-
dle it hard, lest she fastē it y more sure in,
when she may better auoyd it without a-
ny paine, y is to say without complaint, &
without groning. Nor let hir not thinke
that either God or man is content with
hir, while hir husbände is displeased with
her. Our Lord saith in y Gospel: If thou
com to do thine offering at the alter, &
there

a Christian Woman.

there remembreſt that any diſpleaſure
bee yet remaining betweene thy bro-
ther & thee, lay downe thine oiling
there, and goe be agreed firſt with thy
brother, & after other that vnto God,
that thou intendeſt. For thou calleſt for
peace of **G D** in vaine, as long as thy
friend is not pleaſed with thee, but much
more if thy husband be not. Whatſoeuer
is ſpoken in the chamber, & the holy bed
of wedlocke, let her take good heede to
keepe more ſecret and conceale, than the
ſacrifice of Ceres in Elewee was kept, or
mysteries of any other God or Goddeſſe.
For what madnes is it to vable out ſuch
things as ought to be kept ſecret. The
wiſe people of Athens, when they hadde
war with Philip king of Macedony, and
had taken letters of his, ſent to his wiſe
Olimpias, they would not ſuffer them to
be opened & read, becauſe they reckonen
the ſecrets of wedlock to be as they be in
deede, holy, & to be kept in private, nor to
be conuenient to commune them abroad
or to be known of other folks, than of the
wiſe & her husband: and therfore they ſent
the letters vntouched to Macedone vnto a

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The Instruction of

the queene. Wherefore they were worthy
to haue their wiues both to keepe faith &
counsel with them. Now if they did that
vnto their enemy armed against them,
how much more is it for thee to do it
to thy husband? Parcia wife vnto Brutus
proued her own patience with a wound,
whether she could keepe counsaile of great
matters or not. And when she saw she
could hide the wound and keepe secreete,
then was she so bold as to aske of her hus-
band, what he studied so carefully vpon:
when he had tolde her how they purposed
to slea Caesar, she kept it as well as any
was of the same counsaile. Neither the
wife ought onely to loue her husband her
selfe, but also to see that she make not e-
ther folks to hate him, or bring him into
any icoperdy by causing him to be enuied
through her meanes. Nor let not her vse
her husband to be her Page, and reuenge
all iniuries done vnto her, except it bee
the perill of chastity, which is the most
precious thing that a Woman can haue.
If any body haue spoken woordes of dis-
pleasure or dishonestie vnto her, or done
a thing that may seeme to grieue her ten,

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A Christian Woman.

her minde, let her not run straight to her husband and kindle his stomacke with fiery words, such as anger is wont to cause. A good woman shall take all such things patiently, and shall reckon her selfe safe and sure enough, as long as her chastitie is whole and untouched: which if it be polluted, there is nothing to bee reckoned pure. She shall vse in chamber, not onely chaste behaviour, but also shamefastnesse. And let her remember that she is a wife, in whom Plurack would haue both great loue & great demurenes coupled and ioyned together. They say that the queenes of Persie were wont to keepe priuate and sober feastes with their husbands, but as for wanton bankets came non in but singers, minstrels, and concubines, wedlock was had in such reuerence. For the noble Prince was wont to saye, a wife was a name of dignitie and not of bodilie lust: so the husband is a name of coupling and affinity, as I haue declared. Nor the husbandes ought not to giue theselues vnto ouer much pleasure, nor to delight in any company but their Wiues, but our purpose is not heere to teach the Husbandes.

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The Instruction of

Howbeit, it is not conuenient for them to be maisters of wantonnesse and lecherie vnto their wiues. And let them euer remember the saying of Xylus the Philosopher: he is an adulterer with his wife, who so is ouer exceeding and ouer hot a loue. And let him obey the Apostle Paul, saying vnto husbendes, that they should haue their wiues as vessels of generation in holines, and not in vnlawful concupiscence or immoderate, as the Pagans do, that knowe not God. The spouse in the Canticles calleth his spouse sister, to the intent to make his loue more measurable: but we will returne againe vnto women. Let them not defile the holy and honest bed of wedlocke with filthy and lecherous acts. The chaste wife of Spartan when she was asked if she vsed to go vnto her husband, nay perde said she, but he vnto me. For the chaste woman neuer prouoked the lust of her husband, nor vsed the bodily pleasure, but for her husbands pleasure. Trebellius Pollio writeth, that Zenobin the queen of Palmyra, a very well learned & a wise woman, was of so great chastity, that shee wou'd not lie with her husband,

a Christian Woman.

husband, without she had prooued before,
whether shee were with childe or no. For
when she had lien with him, she would ca-
ry her time, to see whether shee had con-
ceiued: & if she had not, then was she con-
sent to suffer her husbands will againe.
Who would thinke, that this woman had
any lust or pleasure in her body: this was
a woman woorthy to bee had in honoꝝ and
reuerence, which had no more plesure in
her natural parts, than in her foot or her
finger. She had bin woorthy to haue boꝝe
children without mans company, which
neuer desired it but onely for children: or
els to haue brought the forth without pain
which got them without pleasure. But
one of our christian women called Ethel-
fyda, a queene of England, did a great
act, which after she had borne one child,
neuer lay more with her husband. And yet
one Edelthrudis queene of the same coun-
trei, passed her which had had two hus-
bands, & made the both to keep perpetual
chastity. There were also other couples
that liued together without carnall dea-
ling, as Henricus Bauarus, the prince of
Rome, and Sinegund his wife: Iulianus
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The Instruction of
the Martyr, and Basilica his wife: and in
the city of Alexander Chrysanthus, and
Daria his wife: and Amos with his wife.
For these holy folkes understood well e-
nough, that thing which is wrytten of
wise men, that the bodily pleasure is un-
worthy this excellent nature of ours, which
we haue of the soule. And therefore euery
body dispiseth it the more, and casteth it a-
way, the more that hee hath of that excel-
lentnes of the soule, & the nigher that he
is to God: and other heauenly minds ne-
ther will vse this pleasure often, except it
be such as haue but beastly, vile, & abject
mindes, and hath taken much of vile na-
ture, and very little of that high and cele-
stial nature. You wiues, when you put of
your smocks, put vpon you shamefastnes,
and keepe alway both day and night both
in company of other men and of your hus-
bands, both in the light and in the darke,
that most honest baile of nature. Let ne-
uer God, let neuer angels, let neuer your
own conscience espy you bare of the couer
of shamefastnes. For ther is nothing more
foule and loathsome than you be, if you be
naked of that couer. The wise a sad Poet
Hesiodus

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Hesiodus would not haue women to put
off their smokes in the night, because the
nights be the immortall Gods.

Of Iealousie.

The 7. Chapter.

Cicero calleth iealosse, after the opi-
nion of the Stoicke Philosophers,
a care of a mans minde, least an other
should haue as well as hee, that thing
which himselfe would obtaine. It is cal-
led also a feare, lest another man should
haue common with him that thing, which
hee would haue to bee seuerallie his
owne. That woordes so euer they ex-
pound it with, verily it is a sore veration
and agonie, and a verie cruell tyrannie,
which as long as it raigneth and rageth
in the Husbands heart, let the wife neuer
hope to haue peace. It were better for
them both to bee dead, than anie of them
to fall into iealousie, but especiallie the
man. That paines or tormentes can bee
compared, both for him that is viced
with the vnquietnesse of iealousie, and
him

The Inſtruction of

him of whom the feare is: Therof riſeth
 groning, complaining, crying, with hate
 both of himſelfe and ether, and perpetual
 ſuſpicion of harme, & chiding, brawling,
 fighting, pea, and alſo murder. For wee
 haue both read and heard tell of manye,
 that haue ſlaine their wiues, moued one-
 ly with a louſie: the which affection doth
 alſo rage wilde beaſts: for Aristotle wy-
 teth, that the Lion will all to teare the
 Lionelle, if he take her in adultery. And
 I my ſelfe, with many other moe, haue
 ſeene the cocke ſwan kill his hen, becauſe
 ſhe followed another cocke. Therefore let
 the woman labor with al her power, leſt
 this fantaſie come vpon her husband, or if
 it come vpon him, to get him out of it,
 and cauſe him to leaue it. And that ſhall
 ſhe doe onely by one meane, that is, if ſhe
 neither ſay nor do, that her husband may
 take ſuſpicion of. Saint Paule, Saint
 Hierom, Aristotle, & many other great
 and wiſe men counſaile very well, that
 folkes neither do ill, nor any thing that
 longeth to ill. Peraduenture thou wilt
 ſay, that this is an hard thing. For who
 can rule other mens ſuſpiciouſnes. Yes,

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many waies. First if thou liue chasty, & that is the readiest way. For time euer bringeth forth the troth, and time causeth the falshood to fade and vanish away, and confirmeth & strenghtneth the troth. If thou bee good and haue a iealous husbande, yet mayest thou hope that he will put away that vnquietnesse of mind. But and thou be nought, be sure that that fantasie shall neuer go from him, but rather increase daylie. Finallie, if thou suffer thy husbands iealousie guiltles, thou art happy, if guilty, thou art vnhappy. Therefore shalt thou both loue thine husbande, and labour that he may perceiue himselfe loued: but beware that thou vse no flattery nor dissimulation: For then the more craftely that he seeth thee dissemble, the more sore will he hate thee. For faining neuer lightly cometh to the point that it is purposed: but for the most part elenz contrary. I giue women often warning, and oft indeede they neede warning, and much more than men, that they deceiue not themselves, supposing to be no force, whether one do a thinge in deed or seeme to do it. For they be but fooles & ignorant, that

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that weene they shall alter the nature of things with coloring & faining. Let her shew hir selfe not onely to loue no man so well as hir husband, but also to loue none other at all but him. If she loue any other, let it be but for hir husbands sake: or if she cannot loue hir husbands friends, yet let hir not hate them. For there bee many men, that can be well content, and there to very glad, to haue al other things in common with their wiues, excepte friends. And in the same minde be wiues too, as concerning their maiides, & other women that they loue. When she is forth abroad, let hir vse great demurenes, neyther loue gladly to keepe companie, or common with other womens husbands, neither with women that haue a wronger name, neither abide the sight of any band: as for letters, let hir neyther giue nor receiue, hir husband unknowing. Let her speake but litle of other womens husbands, neither praise their fairenes, nor any good propertie of their person, neyther gladly giue an eare vnto anye that prayseeth them; nor looke much vpon the neither do any thing afoze them, y should
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a Christian woman.

be occasiō to any body to suspect ill. This
must I needes say, because that I would
she should not only eschue harme, but also
euery thing that bereth y^e colour of harm.
Now wil I speake of the womans leale-
sie, which if she haue any, I wil not great-
ly goe about much remedie, to get it a-
way, so it be not too much & too violent, &
trouble peace of al the house, and ver her
husband. For if it were such, then it were
good for to seeke remedie. First & formost
let the woman consider, that hir husband
is her Lord, nor that she may do by right
al that he may. For the mā is not so much
bound as the woman to keepe chastitie,
at least waies by the lawes of the world,
for by Gods law both be bounde like. Let
hir consider y^e the mā liueth more at liber-
ty than the womā, and hath more to care
for. For shee hath nothinge to see too
but her honestie. Let her stop her cares
vnto such as tel her yll of her Husbande,
and thinke they do it but to pick a thank.
Hermione wife vnto Cadmus the King
Thebis, when shee hadde gone from hir
Husbande mooued by lealoussie, shee
complained & sorrowed in the tragedie

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The Instruction of
of Euripides the Poet, saying that much
resort of women vnto her had vndone hir,
because she had giuen listening & credite
vnto those slanders. Therefore if a wo-
man purpose to forsake her husbände for
his concubines, or els for to braule soye
with him, let hir call vnto remembrance
the words that a certaine mā spake once,
when hee chased a fugetive seruant that
he had, and he ran into the backhouse: I
am glad said he to se thee there as I wold
haue put thee, and I had catched thee: so
let the wife thinke, that she coulde do no-
thing that should more please hir husbonds
concubine, than if she run from her house
and her husband, or els be at debate with
him. For then she will thinke to haue his
fauour the more, when she seeth his wife
cast it off with hir frowardnes, beside the
speech of people, which thinge is worse
for a woman, than to suffer any kinde of
paine with hir husbände. We read in sto-
ries that yong and new married women,
when their husbands many times for the
loue of hunting haue laine out al night,
they hauing suspected them with other
women, and folowed them into the woods
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and forrests: and there in the darke haue
bin killed with arrowes and toorne with
dogges, in the steade of wild beasts, and
suffered great paine for their curious ieal-
ousie. But how much more curteously &
wisely did Tertia Emilia wife vnto Affri-
cane the first, which when he sawe that
her husband had a fantasie vnto one of his
maides, dissembled the matter, least shee
should seeme to condemne of incontinencie
the vanquisher of the world, and the
Prince of her country, and also her selfe
of impatience, & could not suffer a wrong
of her husbände, which was the noblest
man of the worlde in his time. But be-
cause no man should thinke that she kept
any grudg in her hart, shee married the
same woman, that had bin her husbändes
concubine, vnto an honest man of her owne
seruants, supposing that if folkes departed
out of this life, haue any remembrance
of feeling of worldly matters, that deede
should be a great pleasure vnto her hus-
bänds soule. This wise womā knew wel
enough that she was the wife & the Lady
of the house, whither soeuer hir husband
went. And if she should beare any grudg

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The Instruction of

that her husbände shoulde lye with other women, that were but a fantasie of boddy pleasure, & not of loue. Noe couer if the wife should take displeasure with hir husband, she should but prouoke him y more and if shee suffer him, she shall the sooner reclaime him, and specially when he doth perceiue & compare together hir gentle manners and his concubines vnrasonable pride: for so Terence a Painter and declarer of the worlds cōditions writeth in the comēdy called Heeyra that Pamphilus was gotten from Bacchus his Concubine, whom he loued so well, and broughte awaye his minde againe vnto his wife, after that he had once considered & known well him selfe: and Bacchus and his wife, that was at home, esteeming both their maners as they were in deede, howe his wife was, as an honest woman ought to be, sober, demure, & shamefast: & how she suffered al the harimes & wrongs that hir husband did vnto hir, and kept hir displeasure in close: then this mind by litle & litle ouercome partly with pittie y he had on his wife, partly with wrongs done by Bacchus, fell cleane out from Bacchus,

a Christian woman.

Bacchis, and turned all his loue vnto his
wife, seeing she was of conditions accor-
ding to his appetite. Thus sayth Terence.
Neither I will let passe the deeds of the
noble woman, which when hir husbände
was taken with loue of an other mans
wife, and shee saw him go daylie vnto hir
with ieopardy of his life, because of the
woman's husband and hir byetheren, that
kept him in watch for him, said vnto hir hus-
band in this manner: Sir I see you can
not be gotten away from the loue of that
woman, neither I wil require that of you,
I desire you only, that you loue not with
so great ieopardy of your life: shee saith
she wil be content to go with you. There-
fore bring hir home vnto our own castel,
I shall leaue her all this the most good-
liest part of the place, and goe my self in-
to another, and I promise you truly to
entreate hir none other wise than mine
owne Sister: if you finde contrarie, drive
me out of the house and let her abide. So
in conclusion she perswaded her husband:
and vppon a night hee broughte his
Concubine into his Castell, sooze
tremblinge and fearinge her Louers

The Instruction of

Wife. But she receiued her most gently and curteously, and brought her into her Chamber, noz neuer called her but Sister, and sent vnto her twice a day & commanded she should be intreated more tenderly and dayntely than her owne selfe, without any tokē of hate, eyther in word or deede. Then sayde shee vnto her husband: Now may you vse your loue with lesse care and ieopardie. So the man of one whole yeare came not at his wife, which was both sayper and more noble of birth, & honest, and in all points more goodly than his concubine. What shee thought in her minde, only God knoweth but as farre as men could perceiue, shee tooke no displeasure with the matter at all, specially after she had rid her husband out of ieopardie. Much was shee in the Church, and much in prayer, and euery man knewe well ynough her trouble, but no man knewe that euer shee grudged or complained. Within a yeare this man turned his minde wholie vnto his Wife, and beganne to hate his concubine deadly, and at last put hir away and set al his loue vppon his wife, in so much, that

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a Christian woman.

ener after he said, that all his minde, his life, this hart was in her, & now he saith hee will not liue long after, if it should chance her to die. I will not name them because they both liue. These examples haue I brought of them that haue an euident cause of iealousie. For as for them that be not sure of any cause, and be unreasonable and intollerable, and cause great vexation, both vnto their selues and vnto their husbands, for an offence, that they wot not whether it bee so or not, as many do, which eyther loue inordinatly, or followe their own fantasie ouer much, they take light suspiciousnesse and feeble coniectures, for great & euident arguments. If her husbande boud with another woman, let not the wife straight suspect, that he loueth her. A great part of this affection commeth of beliefe, and riseth offer of opinion and suspicion than matter in deede. Therefore let not the woman bee taken with euery light suspicion, which ought not to be moued nor agreed though she knew any thing in deede.

Of